¶ The begynninge and fyrst originall of holy wedlok, whan where, how, and by whom it was ordeyned and instituted

The first Chapter.

Whan our lord Jesus christ in the .xix. of Mathew, was spoke to in certayne poynces concernyng wedlock, he had aresspecte behinde hym in to the olde Testamēt and gaue answere out of Moses, that he sayd, how that wedlock at the begynninge was ordeyned of God hym selfe. For almuch therfore as I now also am mynded to speake of the begynninge, and first originall of holy wedlock. I kno we no better, the in like maner to stablisshe the same out of ỹ right excellēt Prophet of God Moses, who wryteth and testifyeth in the seconde chapter of his first boke, that God made the man Adam altogether perfecte, set hym in the paradyse, or garden of pleasure, and afterward sayd immediatly: It is not good that man shulde be a lone. I wyll make hym a felowe helper to stand nere by hym. For whan the Lorde had shapped man out of the

the place. Genesis. Plesure. derlande.

erthe, he broughte vnto hym all maner of beastes, that he myghte geue euery one hys right name how it ought be called, and that he might lorde vpon them. But amonge them all founde he none apte to be ioyned vnto hymselfe, none that he coulde set his hart vpon, none lyke him selfe, none that he might dwel by as by an helper and confortor. And vpō this sayd God: It is not good, that mā ought be alone. And therfore determyned he with him selfe to make an helpe and confort vnto mā. In the which processe we perceaue all ready, where holy wedlok was instituted, namelye in the paradise and gorde of pleasure: yea and whan it was ordeyned euē in the begynning of the worlde, before the fal of mā in all prosperite. Of whom also it was instituted, euen of no angel or man, but of God him selfe doutlesse to mās greate comforte and help. For in asmuch as God hym selfe sayth: It is not good for man to be alone. It foloweth that it is good for man to haue his owne lawful mate. As for that euell which sometyme is sene and founde among maryed persones it cōmeth not thekely of holy wedlok, but of the myslikinge therof, and be cause men do not as God cōmaundeth and as they shulde do.

Wedlok was instituted of god in paradise.

Now wil we farther cōsider how god dyd

did institute holy wedlok, & he hym selfe made a companion for man, & brought hym a wyfe. It folowth thus in moses Then the lorde God caste a slombre on Adam & he slept. And he toke out one of his ribbes & in sted therof he fylled vp the place with flesh. And thus dyd God make the woman, out of the ribbe that he had take from Adam. Of this maner dyd god make for man a companion ly ke vnto him selfe & mete for hym. Here now ought we to consydre the occasion why God made ꝑ woma out of the slepyng ma & not whyle he was a wake of the ribbe, and not of wel of the erth, as he had made ma before. For all this serueth to the declaration of oure purpose First in the slepe of Adam, dyd he sette forth ꝑ death of Christ. out of ꝑ which (vnto the sameforde Christ there is prepared a pure & holy spouse in the fountayne of water thorow the word as paul sayeth to the Ephesians the. v. chapt of such health and grace of God shold maried folkes also haue vnderstondinge and knowlege. Moreouer this myrude is to signifye vnto vs that in takyng holy wedlok in hand, all tribulacions shulde slepe. The ordinaunce, regarde, and feare of God, ought to ioyne them together, that are disposed to marye. The woma was take from & out of the syde of ma

The creacio of the woman.

and not frō the erth, lest any mā shulde thynk that he had gotten his wyfe out of the myre: but to cōsyder, that the wyfe is the husbandes flesche & bone & therfore to loue her yet was she not made of the heed. For the husband is the heade & master of the wyfe. Nether was she made of the fete (as though thou myght erst spuene her awaye from the and no thinge regarde her (but euen out of thy syde, as one that is set next vnto mā, to be his helper & companyon. And as the bone of the flesh is strong so ought the husbande to be the strengthe helpe and confortе of the wyfe. Therfore was she also taken & created out of the ribbe or bone, and not out of the flesh

Adā and Eue were maryed together.

But in the circumstaunce that folo weth, shall euery thinge be more playne afterwarde. For now it followeth how God gaue the womā vnto man & how that he receaued and toke her. God brought the womā vnto Adam, and as it is euydent in the first chapter (he blessed them, and sayde vnto them: Growe and multiplye and fyll the erth. Out of the which wordes wemaye perceaue clerely þ God was the first causer of wedloke, & first dyd knyt them together, and blessed them. Now as sone as the woman was brought vnto Adam & geuen vnto hym he sayd immediatly: this is

one.

one bone of my bones, and flesh of my flesh. Forthwyd Adam behold and considre all beastes and lyuinge creatures here vpon erth and geue euery one hys peculiar name accordinge to his kynde but a monge all thinges lyuing he found none, to whō he might beare an hart and mynde, namely to dwell by it, to loue it, and of it to procreate one lyke vnto hym selfe. And therfore is it reason, that with lyfe they be punished vnto death, which (agaynst all kynd and nature of mā, haue to do with beastes: not onely with woman

As soone now as the womā was set before Adam, he knowlegeth immediatly, that she was for hys purpose, ꝑ he lyked her wel and that he could fynde in his hert to loue her, as one that was of his owne kynde. of his owne blonde flesh of his flesh, and bone of his bone, For though he slepte whan the woman was created out of his rybb, yet saw he well that she was lyke hym: such one as he hetherto had not found among al other lyuinge creatures. And also had planted in them the kynde, the loue the hert the inclinacion: naturall affection that it becometh ꝑ one to haue to ward the other. Lyke as Adam now had geuē al other beastes their names according to the first ofspringall and operacion of

Occasion of loue: & cōsent vnto matrimage.

ther

their kynd, so geueth he now a name also vnto the wyfe, and calleth her Ischa that is to saye of man, because she was taken out of man.

Then foloweth it further in moses. For this cause shall a man leaue his father and mother and cleue vnto his wife, and they two shalbe into one flesh. These wordes doth Ada, or els Moses speake yet out of the mouth of god and therby declareth the dewty knot and couenãt of maryed folkes namely that the highest loue, bonde and vnyte among them shulde be this, that noman separate them asunder, but onely death. This declareth he with two speciall pointes. First there is no mã nert vnto God dearer vnto vs by al reason then is our father & mother. But whan they will make discord betwene maryed folkes, god commaundeth a man in that behalfe to forsake father and mother, and to kepe him to his wife. The louether for in mariage ought to be, next vnto God, about all loues. The seconde: They two saith he, shalbe into one flesh, that is to saye one body. Now lyke as the greatest loue the most excellent and vnpayntul seruyce, diligence and ernest labour, is in ỹ partes of a mãs body one doyng for a nother one louing defending helping and forbearinge a nother, suffring also lyke

The knote & couenaunt of mariage.

lyke loye and payne one with a nother
Euē so ought it to be betwen man and
woman in wedlok. And lyke as the par
tes of a mās body seperate not themsel
ues one frō another a loze death euē so
muste wedlok be a knot vnsoleable. And
lyke as the partes of a mās body, whō
they are sundred one frō a nother cōcea
ue an exceading great anguish dolour &
payne euē so ought itto be an exceading
greke foz maried folkes to be sepurated

And thus Moses ouer abelydes that
he declareth the first ozigenall of holye
wedlok, sayeth also the foūdacion of la
wes matrimoniall out of the which all
other statutes are takē. After the fal of
Adā & Eue ther was nothing added fur
ther vnto wedlok nether altred in thole
things that were ozdeyned sauing that
by reason of the fal & sinne, ther was so
row & payn layed vpon thē both & vpō
vs all. Foz vnto man it was sayd: In
the sweat of thy face shalt thou eat thy
bred. &c. And vnto the womā sayd god
I wyl surely in creuce thy sozowe whē
thou art with chylde & with payne shalt
thou be delyuered vto thy husbāde shalt
thou haue respect & vpō his pleasure de
pende. Neuertheles thozow thy vnfey
ned fayth in Jesus Christ, all these & o-
ther greses are mynished in thē that be
leue & therby vnperfectnesse is helped.

J.v. tulomtoh

inſomuch that they come to a very proſperous olde age many tymes.

Thus much thought I to ſhewe out of Moſes that excellēt ſcruāt of God, whā where, how, of whō, & partli for what intēt, holy wedlok was inſtituted, chefly how ꝑ god hym ſelf in paradiſe, at ꝑ beginning of the woꝛld (euē in the tyme of mans innocencye & ꝓſperite) oꝛdeyned thus foꝛ the welth of man, that one man & one womā ſoyned together ſhuld be one body, one to loue the other aboue all thinges next vnto God, the one to be coupled to the other without ſeparacion, one to helpe & ſocoure the other, & in ꝑ feare of God to bꝛing vp theyꝛ chil dꝛen. And this is in a maner the whole ſumme of the one parte of this boke.

The ſeconde Chapter

What wedlock is.

FOꝛ vpon the ſayde foundacīō will I laye & ſet foꝛth all my woꝛke folowinge. And firſt will I ſhew what wedlock is. Thē whan I haue deſcribed the ſame, I ſhall open and declare the articles therof particularly.

wedloke

That we call wedlock, is in the Germaynes tonge called Ee, which as it is a very old woꝛd, ſo is it ſomtyme take foꝛ a la w oꝛ ſtatute, ſomtime foꝛ a bōde oꝛ couenaunt. Thus is the old teſtamēt called the law oꝛ the olde couenaūt, the

new

new Testamẽt, the new law or the new couenaũt: because that therin cõsisteth not onely ꝑ lawe that God gaue to ꝑ olde and newe people, but also the couenaunt which he made with them bothe. The latinistes call it coniugium, a toyninge or poking together, lyke as whan two oxen are coupled vnder one poke, they beare or draw together lyke burthẽ and wayght.

Therfore is wedloke a couenaũt, a couplinge or poking together. Now if wedloke be not the coupling or poking together of one thing, thẽ must it be excepted frõ other knittiges, & we must geue vnto it the owne nature & ꝓperte pertayning to it selfe Namely, that it is a right knot vnto God acceptable, a poinge together of one mã & one womã with the good cõsent of thẽ both. Here vnto also must we adde, why and wherfore they shulde and must be yoked together: Euẽ to the intent that they may lyue honestly and frendly the one with the other, that they maye auoyde vnclẽnesse, that they maye bringe vp childrẽ in the feare of god, that the one maye helpe and conforte the other. A pokyng together.

Out of this maye we comprehẽde a shorte description of wedloke, and saye Wedloke is a lawfull knot & vnto god ꝑ acceptable poninge together of one

definicion

man

man and one womā with the good con-
sent of them both, to the intēt that they
two maye dwell together in frendshipp
pe and honestye, one helpinge & confor-
tinge the other, eschuynge vnclennesse,
and bringinge vp chyldren in the feare
of God. Or els let it after this maner fo-
lowinge. Wedloke is the yokinge toge-
ther of one mā and one woman, whom
god, hath coupled accordinge to his wor-
de, with the consent of them both, from
thence forth to dwell together, & to lyed
their lyfe in the equall partakinge of al
such thinges as God sendeth. to ỹ intēt
that they maye bringforth children in
the feare of him, that they maye auoyde
whordō, & that accordinge to gods good
pleasure, the one may helpe and cōforte
the other. The. iii. Chapter.

The declaration of wedloke
thus described.

NOw wyl we plainely opē euery
parcell of the sayde description
from article to article, & (wyth
testimonye of ỹ scriptures) prou
ue & establisshe the same, where nede is.

First, that wedlok is the coupling to
gether of one man and one womā not
of one man & moo womē, or of one wo
man and moo mē. the Lord him selfe af
firmeth it, Math. xix. and so is it writtē
also

allo in the lecode of Gene. Now where as some of ꝑ holy fathers had moo wi ues then one, those were but the actes of certayne ꝑyuat mē, and not such ge nerall examples, as are thozowly to be folowed. One man and one woman.

Agayne, the ꝑyuat dede of some, oꝛ of many men, make not comon lawe. The lozde in the foze rehersed place of Ma thew, dyd alledge & renew that old law of mariage agayne. Therfoze he that now wyl bringe in the multitude of wy ues, shal folow moze the rule of Mahu mete, then of Chꝛist.

Mozouer by the yoking, ioyning, oꝛ coupling do I vnderstāde not onely an outward dwelling together, but also an vnifozme agrement of mynde, & a comē participatiō of body and goods, foꝛ at much as the Lozd saieth playnely. And they two shal be into one flesh, that is, one body. But of this we shall speake further afterwardes, whan we come to treate of the Consentinge.

Furthermoze, wedlok must not only be a coupling together, but it must also be such a coupling together as cōmeth of god, & is not cōtrary to his wozde & will. Foꝛ where as certayne mē do alled ge out of ꝑ holy gospel (what god hath coupled together, let not man separate and conclude thozow, ꝑ whan two per-

sonnes

lonnes come together, and the one hath take the other, it must nedes befall, and no man maye breake that bande. Such me haue not so good respecte to ꝑ wor des of the Lorde, as they shuld, For the Lorde sayde not: what soeuer is coupled together, ought not or maye not be seperated. But thus he sayde: What God hath coupled together, let not mā seperate. Therfore must it be considred not only whether two personnes come together, but much rather wheter it be done in God, or no, that thing is with God, which is not done agaynst his cōmandement and worde.

Let not man seperate, that god hath coupled together.

There be many whom God coupled not together, but carnall lust, money, good, flatery, drokenesse, a fleshly arme & fredshippe, where god is not thought vpon, & therfore synne they the more & gaynst him. It is writte in the. vi. chap. of Gene. The sonnes of God sawe the daughters of mē, that they were fayre, & toke vnto thē wiues such as liked thē Whereby euery mā may perceaue, that there was loue and lust, a consente and coupling together, but therfore pleased it not god. The same maner of wowinge doth the Lorde recyte also in the. xxiiii of Mathew, & sayeth: As they were in the dayes afore the floude, they did eate they dyd drinke, they maried, and were maried

maried, euē vntill the daye that Noe entred in to the arke, and theye gaued it not, till the floude came and toke them all a waye. Thus also shall the comynge of the sonne of man be.

There is no man now so dull, as to thynke that it is synne to mary. Therfore was not that reprehēded as though it were a synfull & vnright thinge to mary, but because they came not together after the worde of the Lorde, yea rather they folowed their owne tentaciōs, as I sayde afore. Wherfor Eldras dyd separate dyuerse mariages, yee euē of those that bare a good affection the one to the other & were coupled together. For it was not God, but ther owne tētaciō that ioyned thē. Eldras the tenth chapter. The ioynge thē of maried folkes together, must be framed right accordinge to the worde and wyll of God.

The fourth chapter.

¶ The right couplyng together of Christen folkes in mariage.

CErtayne poyntes now shal I set forth, to ꝓ which those faithfull Christen men must haue respecte that intēde to take holy wedlok ypō thē accordinge to the will & pleasure of God. First, though mariage also concerne ꝓ soule & inward man, yet par-

tayneth

Simonides made the rulers.

layeth it likewise to the outward things, that are subdued to the hygher powers. For where as faithfull rulers haue ordeyned, good, apte, & cõuenient statutes, and ciuyle lawes, such ought no reasonable Christen man to resist, but much rather is he bound to obeye the, lyke as ỹ holy Apostle Peter hath writtẽ & taught. i. pe. ii. Be ye subiect (saieth he) to all ciuyll ordinaunces of mẽ for ỹ lordes sake. The hygher powers haue auctorite to make ciuyle lawes in outward thinges. And who so withstõdeth such doth withstand the ordinaunce of God, & therfore shall God punisshe him as Paul testifieth Roma. xiii.

Religion and faith must be cõsidred.

Secondely, the Lorde sayeth Deut. vii. youre daughters shall ye not geue to theyr sonnes (meanynge the vnfaythfull and infideles) and theyr daughters shall ye not take for your sonnes. Therfore in goinge aboute mariage a Christen mã must fyrst loke that in handfasting him selfe to a womon he make no dyuorce of the true fayth or bringe it in to parell. For it foloweth in the lawe. For they shal make youre sonnes to fal a waye fro me, & to serue straunge gods. And then shall the indignacion of the Lorde waxe whot ouer you, and destroye you shortely. Neuertheles yt there be no daunger of fallynge a waye from

from Goddes truth, or of hurtyng the same, then (concernyng mariage) it maketh no matter though the partie dwell a monge infidels or come of vnfaithfull fathers and mothers. For Booz which was grādfather to Jesse Dauids father maried a Cananite of Jerico euē Ruth wō the Euāgelist reciteth in the genealogie of Christ Jesu. mat. i. For she was right faithfull & abhorred all ydolatrye.

Els yf there be parell ꝓsent, that the one shall be caried a waye vnto errour, thē hath not only the law in the olde Testament spoken there agaynst, but Paul also commaundeth in the lectond to the Corinthias the. vi. chapter saing: Beare not a straūge yoke with infidels. For what felawship hath righte oulnesse with vnrighteoulnesse? What company hath light with darkenesse? What concorde hath Christ with Belial? Or what parte hath ꝑ beleuer with an infidell? How agreeth the temple of God with Idols? &c.

Mariage is a comen participatiō of mynde body & goods. Now saith Paul What vnyte can a faithfull beleuer haue with an infidele? The vnbeleuer cleueth to vnrighteoulnesse to darkenesse to ypocrelye, to errour, euē vnto ꝑ deuell & to ydolatrye. Agayne the faythfull beleuer despiseth, abhorreth & con-

demneth all such thinges, loueth ryghteousnesse the trueth of the Gospell the lyght euen the lorde, and hath God lyuinge in him How wyll these two now draw one yoke which are of such a contrary mynde To drawe one yoke, ys a maner of speaking, and is as much to say as to haue felowshipe & to yoke thē selues to gether in wedlōk. To beare a strange yoke is it to take an vnfaythfull mate or one to geue ouer him selue vnto such thinges as may alienate hys mynd frō god this trueth & verely what womā so euer taketh ā vnbeleuing mā must draw after him i vnbeleue ye & do, se & heare that which is cleane contrary vnto fayth and hurtful to her soule the childrē also shalbe brought vp in vnfaythfulnesse & though it come not to passe whyle the parentes be alyue yet happeneth yt after the death of the faythfull. Whyle such yoked folkes also are alyue, there is no tranquillitie: finally the beleuer must be in cōtinual dislrosd with the vnbeleuer, nor elles must he graut vnto her & so do agaynst god agaynst his owne soul & agaist his cōscience. Therfor must ye take good aduysemēt a forehād, lest that we oure selues our frendes or our childrē with vnfaythfull people, to the greate hurt of our selues and oures.

Thou wilt say. For as much now as

I haue

I haue an infidel to my wife, I perceiue þ there can be no mariage betwene him and me therfore will I depart from him. To this doth Paul answere the. i. Cor. vii. Yf a brother that is to saye a Christē man haue an vnbeleuing wyfe and she be content to dwel with him let him not departe from her. And yf a woman haue an vnbeleuing husband and he consent to dwell with her let her not departe from him. For the vnbeleuinge husbande is sanctified by the wyfe and the vnbeleuing wife is sanctified by the husband. Els were youre children vncleane, but now are they holy. But and yf the beleuing departe, let him departe. A brother or a sister is not in subiection to such. But in peace hath god called vs etc. We must therfore put a difference betwene it that is done all ready and it that is yet to do. I wedlocke is it (no doubte that after the comen custom and lawe is openly and iustely celebrated, of euery man estemed for wedlock. But yf in the same there be anye erroure or blemyth that erroure shulde not be defended or brought into other mariages Nether ought we therfore immediatlye to conclude & saye. Wyne vnlemely mariage is therfore no mariage at all Wherfore whyle the matter. past euery man ought to be ware that

Obiection.

The solucion.

he nether his be snared in daūger. We can note well the blemisshes of ꝑ body much more ought we to cōsidre the blemisshes of the soule? We shuld take ensample by Salomō, seynge it is many fest, vnto what poynt the vnbeleuing wemē brought him, all though he was the wysest a mong mē vpon erth. But whan the matter is done already, let euery mans mynde be to kepe the thinge that god hath called him vnto, & do that most conuenient is, makinge faith full prayer vnto god, & folowinge the counsaill of the holy Apostle Peter, which (i. Pet. iii.) he gaue to the wemen that haue vnbeleuing husbādes, sayēg: Let the wyues be in subiectcyon to their husbandes, that euen they which beleue not the worde, maye without the worde be wonne by the good conuersacion of the wyues, whan they se youre chast lyuinge in the feare of god.

It pleased not Paul, that in wedlok all hope shuld sodenly be cast of for vnbeleuers sake, and violence myntred to separacion. For in the afore recited place to ꝑ Corinthiās he sayeth after this maner. For what knowest thou womā whether thou shalt saue the mā or no? Or thou mā, whether thou shalt wynne the woman or no?

Wherfore he that is snared in such a

cace,

eake, let him call vpon god, and lyue in his feare, in kaythfulnes, in pacience, in long sufferinge, in discrecyon soberly and in vnkayned loue: yet let euery Chri sten mā take hede, that for his wikes sa ke he cōsent to none Idolatry, neyther defyle him selfe with the wordes of vn beleue. Let euery mā remembre the wor des of the lorde: Who so loueth father or mother, wife or childzen, sister or bro ther, land or substance, more thē me, is not worthy of me. But let him alwaye crye vpon god for socoure, cōsaill, cō forte and helpe. So shall he kaythfully not onely shew hys louinge kindnesse, but also fynde remedy, and declare hys helpe. The fyfth Chapter.

To a ryght mariage, must childzē al so haue the consent of theyr parentes.

MOrouer lyke as kayth should not be denyed or forsaken with the mariage: cuē so they whych are next vnto god (as father & mo ther) ought not to be neglected & despy sed. For though god sayd: A man shall forsake father & mother, & kepe him to his wyfe, yet those hys wordes in that same place, are cōcernyng mariage that is made already, what dewtye they that are maried owe þ one to the other and are not towchyng the contractinge of wedlok, þ chyldzen maye mary, with-

out the respecte knowlege or cõsent of
their parẽtes, vnder whose autorite & in
ffliccõ they be. And I wõder what ꝑ
papisticall bokes & lerned mẽ dyd meane
whan they taught, that the cõsent only
of both the parties, doth fasten the mat
ter & coupleth them together in mariage. The cõsente of the parẽtes also (say
they) is good wythall, but yf they two
haue consented, & one hath taken the o-
ther, the knot eẽ not be vnknite, nether
maye ꝑ parẽtes separate thẽ frõ asun-
der. Where as lawes both natural (dy
vyne specially) & cyuile, require the pa-
rẽtes cõsent to ꝑ childrẽs mariage: In
somuch that they iudge the promes to
be of no value, which is made without
the knowlege of the parentes: yea and
that also in thole children which as yet
are not come to their yeares, & are vn-
der the tuycion of their elders.

For in asmuch as the childrẽ are not
yet come to perfyct discretion, they can
not contract mariage which requireth
vnderstanding, yea they can nether con
sell nor helpe them selues. So that in
this behalfe the consent of theyr paren
tes is not only necessary but also good
and profitable for them. As for pseu
dõtractes which are not made accordin
ge to ꝑ lawes they haue euer bene reie-
cted nether were they acceptable to any
man

mā, saue vnto such as were ignozaūt & wicked, & why? for the most parte they are made of some cōde affectyō, yee kna uery falshod, & dissceate is commēly the doer to perswade & by wozdes to take yōg folkes in the snare. Many prety cō tractes are brought to passe with flatery dronkenesse, rewardes & promyses, wherby yong ignozaūt people are vtter ly begyled & destroyed. To geue lyberte & licēce vnto such, is euen almuch as to geue a mad mā a swerd, and a knyfe to a longe child, yee a very sclaūdring is it and a dishonouringe of mariage. Dilo bedience of childre also towārd their pa rentes and tutoze, hath euer bene repze hēded amōge all nacyons. God cōmandeth and saieth: Thou shalt honour thy father and thy mother. Exodi. xx. Now childzen at no tyme declare it selfe moze doth the obedience oz disobedience of the then in contractinge of wedlok. Greater honoure canst thou not shew vnto thy parentes, then whan thou folowest them herin: neyther greater dishondure then whā thou herin resistest thē. Esau displeased his parentes very soze, in ta king a wyfe without their consent. Ja cob folowed theyr minde, and was com mended. This commaundement also of honouring our parentes, dyd our Lozde Christ right faithfully committe vn-

Chyldren must honoure their parētes

to vs Mala.xv. In p.7. of De. doth god geue this charge vnto his people sayēg ye shall not mary your sonnes & daughters to the vnbeleuers. By the which wordes we may well vnderstond, that the auctorite of marienge ponge folkes lyeth in the parentes and not in thē selues. Wherfore Abraham before the lawe (charged his seruaunt Eliezer) that concerninge the contracting of mariage betwene Isaac & Rebecca, he shuld do hys message with Bathuell and not specyally with Rebecca her selfe

The seruaunt also dyd his earand to the parentes and not to the daughter al though he found her a lone without by the well syde and had tyme place ād oc casiō sufficient so to do. This law dyd Hamplon obserue iudicum. xiiii. For though he had found and spied a dāsel that pleased him yet he toke her not but first shewed her parentes brought them with him vnto her and toke her with the knowleg and consent of her father and mother.

In the second boke of moses the. xxii Chap. doth God commaunde thus yf a man begyle a mayde that is not betrouthed & lye with her he shall endote her, and take her to his wyfe. Yf her father refuse to geue her to hym, he shall paye money accordyng to the dowrye of virgyns

gyns. Here doth God geue the fathers auctorite to take his daughter frō the mā to whom she is promysed els by the lawe. Therfore maye the parentes drawe their children agayne to their iurisdiction, For this is a singular great thing, that the father hath auctorite to take his forsayed daughter frō the man and to withdrawe her frō him to whō she was promysed by the lawe. In the fourth boke of Moses the .xxx. Chap. it is written thus: Yf a damsell vowe vnto the Lorde and bynd her selfe beynge in her fathers house & vnmaried yf her father heare her vowe ād bonde which she hath made vpon her soule ād holde hys peace therto, then all her vowe and bond which she hath made vpō her soule shall stand in effecte. But and yf her father forbyd her the same daye that he heareth yt, then none of her vowes nor bondes which she hath made vpon her soule, shalbe of value. &c. All though nowe in these sayde wordes of God, there is no mariag but vowes expressed and named yet is it an euydent testimonye, that no childe which is not yet come to his yeares and is yet vnder the tuycion of his parentes hath auctorite to vowe vnto or alter it selue without their consent yee yf any such vow or alteracion do chaunce that then the parentes haue

Children may make no vowe nor promes without the parentes consent

auctoryte by the lawe of God. to let and hynder the same. For in almuch as god permitteth to vnhynde yt, and will not that it shalbe of any effecte, which with out consent of the parentes is promysed to him selfe, no doubte he will not that it shall stande immutable which in disobedience is wilfully done without the parentes consent.

Men stealers.

The holy apostle Paul in the. iiii. cha. of the first epist to Timoth. among many other greuous sinnes, rekeneth also the stealynge a way of men, which is a shamefull vyce, whan mens childrē, seruaunts, or such other folkes as belong vnto them, are caryed awaye or entyced from thē. Whan a wicked, lotell & shameles woman, entyceth an ignorant yong man from his father, which with great expenses trauayle & labour hath brought him vp whan she blindeth him with loue, and at the last getteth him a waye vnder the tytle of mariage: Or whan a wantō and fayre tongued felowe enticeth a damesell frō her mother and than (vnder the tytle of mariage) cōueyeth her a waye, what is it els but mere stealinge.

Thus I trust it is manifest out of gods word and the lawe, that to ꝑ lawfull mariage of the children, the consente of the parentes also is necessary and

that

that the children ought not to cast their parentes alyde: and yf they do, that the the parentes maye refuse, and dysanull the childrens promes.

The cyuile and imperiall lawe requyreth also the consent of the parētes as it is manifest libro pandect. xxiii. Justinian the Emperour Institit. lib. i. tit. xi writeth after this maner. Lawfully & ordinately do they contracte mariage one with a nother, which come together after the commaundemētes & lawes: yong mē when they are old ynough to take wyues, and yong wemē when they are of cōuenient age to take husbādes: but so that they haue the cōsent of their parētes, vnder whose auctorite they be. That this shalbe so willeth and chargeth the law ciuile and naturall: in so much that the fathers commaundemēt must go before. These be iustinias wordes, which are so manyfest and euydent, that they nede no further declaracyon. The cyuile lawe.

Upon this do some men thinke, that their mariage is no mariage, and that the one of them shulde now be separated from the other seyng it is so lōg sēs they were contract agaynst the wyll of their parētes. But such persones ought to consider that their parentes did not put them from a lunder, and therfore is their wedlok now a lawfull wedlok, in

asmuch

almuche also as in processe of time theyr parentes were recõcyled. And though it were not so, yet openly accordinge to the custome of the comen lawes were they permytted to mary and were solemply receaued in to wedlok lyuing honestly together have had children ereecyled at dewties of mariage. Therfore, oughte they by reason to continue still in theyr matrymonye and in all poyntes to applye them selues to the feare of God.

Some turne them selues a nother waye & saye: Thorow such lawes are the poore snared, that they can neuer come to anye riche mariage, for the ryche will not geue their childrē to the poore Wherby it maye easely be perceaued, where the shoe wryngeth thē that resyste this auncient good & reasonable lawe. Their harping is vpon their halfpeny their minde is to be riche with mariage nether are they satisfied to have take awaye the childe against the fathers ād mothers will but agaynst their myndes wolde thy haue the good alse. These take not the child because of mariage, but for the goodes sake. Thus doth iniquyte disclose it selfe that man maye well perceaue, what is that some men seke in mariage. A reasonable man whether he ha ryche or poore will allwaye haue respect vnto the feare of god, for he

neill ie

nestie to kaytehulnesse, to labourc & ser
uice, and not to the bagg of money

Themistocles delyred rather to haue the mis-
a vile, discrete and a prudent persone, cies.
then one that was ryche. But who so
hath more respecte to worldly substaun
ce, then to honestie and knowlege, is a
shamfull personne: lyke as he also that
highly estemeth such a mans frendshipe
and delyreth it for moneys sake. Now
be as be maye: Who so euer is greued
with this lawe touching the consent of
the parētes let him laye awaye his gre
dy desyre his bragging and his fond ap
peryon, and let him haue respecte vnto
god and vnto equyte. Let him consydre
well the word of the lorde. What thou
wil not haue done vnto thy selfe, ꝑ do
not thou to a nother. So shall the law
be more light vnto hym and the more e,
asye to beare

The. vi. Chapter.

The parentes ought not to constrayne their childzen to matrimonye nether to marry them a fore ther tyme

IN this poynt also ought not the pa
rentes to take to much vpon thē sel
ues because of their autorite. nether
to abuse yt or to compell their child
eyther because of filthy aduauntage or
lothsomnesse in takinge payne (to let
him go & haue no respecte vnto him for
an

an vngodly and vnhappie thing is it the cause of mariage to compell a yong man agaynst his will to take suche one as he hath no hart vnto. For in mariag ought to be the consent of both partyes with the consent of their parentes. Lyk wise also whan a sonne or daughter are come their yeares and full discretion and are of their parentes in the meane seaso not loke vnto: so afterward with good aduyse and deliberacyon do honestly mary together: Then ought ye father well to considre that thorow his owne wrongfull and vnrighteous demeanour he hath lost his auctorite as, towchinge hyndringe and breakinge of that mariage. For seinge that the parentes do not loke to the childzen, nor make such prouision for them as parentes and tutors ought to do and therfore are become nothing lesse then the parentes why wolde they then requyre of childre such obedience by the which the childre might fall and perishe in the daunger & snare of the deuel? In such cases verely is not a Christen mā subiecte nor bound in as much as all the lawes of God do extende and serue for the honestie welfare and preseruacyon of man: not for his distruccyon. It hath oft tymes ben founde in dede, that such mariages contracted euen against the willes of such

vnfaythful

vnfaythfull and couetous parentes ha
ue bene prosperous, holye, and accepta
ble vnto God. Notwithstadinge my pur
pose is nether to commende the foolish
affections nether the wicked and wan
ton behaueoure of certayne yong wyll
full persões that feare not god. In sum
ma the measures ought here to be alike
longe euẽ thus lyke as the childrẽ must
haue respecte to their parentes and not
wilfully despite them or cast thẽ of: So
ought not the parentes without any pi
re compell their children to mariage o
re their tyme nether wickedly neglect
them, or leaue them vnprounded for in
ne lealo. Good lawes, iuste rules, the
feare of God & discrecyõ shall moder
e this matter well ynough. Hereof all
o shall we treate more largely, in the
hapter of the Consentinge.

Furthermore the age or yeares of the
hildren must wel be cõsydred of the pa
rentes. For an vnnaturaland vnhoneſt
thinge is it, to mary yonge folkes,
which yet haue not attayned to their
iustfull and iuste yeares. Many great
sickenesse do springe therof: yong mo
thers also haue no iust strength, nether
to norysshe nor to bringe forth the trute,
And somtyme hath it chaũced that they
haue dyed of their impotent childe Ly
kewyse the children which were borne

of

of children, became lyke and feble. It
shall also not be comely for Christē me
to haue lesse discrecyon herin, then the
Heythen, which haue had great respec
te to the ages yeares. For Plato, Aristo
tell and Heliodus, appoynte the age of
seuentene yeares to ponge wemen. So
me ther were, that to pong mē haue ap
poynted ꝑ age of .xix. or .xx. yeares. For
in those yeares be ꝑ powers som what
strengthened, and decreace not thē tho
row mariage, as they do in weak folke
But herin may euery man behaue him
selfe after thy best and most honest ma
ner, accordinge as the kinde, complexi
on, and cause requyreth.

The .vii. Chapiter.

Such degrees of consanguinite and affinite as are forbydden, and inhibited

All aufull copulacyō also in mar
age, ought not to extende vnto
such degrees of consanguinite
and affynite as are forbydden.
And that euery man maye vnderstōd
know, what degrees God hath inhibi
ted, I shall recyte and declare the wor
des of God. Leuit. xviii. chap.

Thus sayeth the lorde: ye shall not
do after the workes of the land of Egy
pte, wherin ye haue dwelt, nether after
the workes of the land of Canaā, in to
the

the wh'ch I will bring you: nether shall ye kepe theyr customes, but accordynge to my lawe shall ye do, and my rytes shall ye obserue, for I am ỹ lord youre God.

And therto addeth he a generall lawe layenge. No man shall lapne hym selfe to his kynswoman, to vncouer her pryuities. For I am the lorde.

Then setteth he lordlye declaracyons of the layde lawe, as it followeth now from worde to worde, in these two tables.

These are now the degrees forbydden by God in the whych no man maye mary. And to the intente that the whole matter maye the better be vnderstonde, I shall set all the degrees in two tables, and applye the fyrst to the men, and the seconde to the women.

(.i.) (.ii.) (.iii.)

C.i.

The fyrst table goeth vpon the man.

Mother
Daughter
Mother in lawe
Daughter in lawe
Halfe fyster
Whole fyster
Sonnes daughter
Daughters daughter
Graund mother.
Fathers fyster
Mothers fister.
Bzothers daughter
Fysters daughter
Fathers bzothers wyfe
Mothers bzothers wyfe.
Wyfes bzothers daughter
Wyfes fystors daughter
Sonnes wyfe.
Wyfes mother.
Bzothers wyfe
Wyfes fyster
Wyfes sonnes daughter
Wifes daughters daughter
Graund fathers wyfe

A man may not mary his.

The

The second table goeth vpon the woman.

Father.
Sonne.
Father in lawe.
Sonne in lawe.
Halfe brother.
Whole brother
Sonnes sonne.
Daughters sonne
Graund father
Fathers brother
Mothers brother.
Brothers sonne.
Systers sonne
Father systers husband.
Mothers syster husband
Husbandes brothers sonne
Husbandes systers sonne
Daughters husband
Husbandes father
Systers husband
Husbands brother.
Husbands sonnes sonne
Husbands doughters sonne
Graund mothers husband.

A woman maye not marry her.

The. viii. Chapter.

Whether these degrees were prescryb-ed onely vnto the Jewes, and not also vnto other.

VVhosoeuer now wolde thinke, that the law of Moses were geuē only to the Jewes & not vnto other folkes (specially not to vs christen) he must consydre, that God dyd chose the Jewes vnto hym selfe to be his owne peculiar people, by whom it pleased him to set forth & declare hys glory, his name & will also in other nations. For asmuch thē as they were the general myrroure vnto all other people & God alloweth no spottes to be in the glasse it self, no doubte he wyll not approue them in other people. The wil of god in him self is all way one. And that he hath apoynted vnto his people in wyttynge, the same planted he also in ỹ hertes & consciēces of other people, both to fore & after the law wrytte. For he that hath not a very shamefull & beastly hert doth euē abhorre & detest the copulacions in the layd forbydde degrees. Vnchastie, shamfastnesse, & naturoure of it self teacheth vs not to medle vᵗ such: therfore sayeth god vndoubtly & planely in the aboue layd chapter. Leuit. xviii. Defyle not your selues in anye of these thinges, for with all these are the Heythen defyled

These degrees haue euer ben abhorred.

defyled, who I will cast out before you The land also is defyled therfore wyll I visite their wickednesse vpō thē, so that the land shall spew out the inhabitours therof. Kepe ye therfore myne ordinances & lawes, & do none of these abhominaciōs, that ꝑ land spew not you out also, whan ye haue defyled it.

Wherby it is easye to vnderstōd, that God dyd not onely require his Jewes to refrayne from these degrees of consanguynite & affynite, but ꝑwhole all other people, who he also punished very sore, because they had defyled thē selues herin. Nether dyd he thē anye wrōg For though the heythen had no lawe wrytten, yet (as Paul saieth) they are a lawe vnto them selues, in that they declare the worke of the law to be writtē in theyr hertes, in asmuch as they haue testimonye by their owne consciences & thoughtes, which accuse or excuse one another in ꝑ daye of iudgemēt. Wherfore in ꝑ sight of God there is no respecte of personnes, but they that haue synned without the lawe, shalbe condēned without the lawe. Rom. ii. Chap.

Punishment of such as marry in the forbidden degrees.

I great probacion is it also, that God wyll haue these degrees auoyded and eschued of euery mā vpon erth, seynge that he appoynted the punishmēt of death to the trauilgressours. For thus he

laieth. Leui. xx. cap. Yf a mā lye by hys fathers wyfe, to vncouer hys fathers priuitie, they shall both dye the death, theyr bloude be vpon them.

Yf a mā lye by his sonnes wife, they shall both dye the death. For they haue wrought abhominacīō: theyr bloud be vpon them.

Yf a man take a wyfe and her mother also, he hath wrought wickednesse he shalbe brente with fyre, and so shall the likewyse.

Yf a mā take his sister, the daughter of his father or of his mother, and discouer her preuytie, the same is abhominacion. They shall be roted out in the sight of the people.

Thy mothers sister preuytie and thy fathers sisters preuytie, shalt thou not discouer. For he that so doth, hath discouered his nyghe kynswoman. And they shall beare theyr trespace.

Yf a man lye with hys fathers brothers wyfe, he hath discouered hys vncles preuytie. They shall beare theyr sinne, and die without children

Yf a mā take his brothers wyfe, it is an vncleane thinge. &c.

Herin also (do doubte) are comprehēded the degrees, whych are lyke or nygher, as namely, that the father maye not lye by his daughter, nether the mother bi

ther by her sone &c. And though it co-
me to passe, that yet ther is auctorite to
iudge theyr body and lyfe, theyr bloud
be vpon them selues: not vpon the iud
ge, which nede not to feare the venge-
aunce of God, for geuinge sentēce ouer
the bloud of the gyltye.

Furthermore amonge such heythē as
were not like brute beastes: vnreasona
ble, these degrees (as I sayde a fore) we
re forbiddē. The holy apostle Paul este
meth it a very highe matter, that amōg
the Corinthians shulde be harde such
vnchastyte, as was not hearde of but
abhorred amonge the heythē. i. Corin. v
Beſydes all this, vertuous rulers and
Christen kynges and Emperours haue
extreimely forbydden the sayde degrees
as we fynde in God. Lib. v. Cytum, v.
De incestis and inutylybus nuptiis.
Item Pandect. Libr. xxiii. and Instit.
Libr. i. Cytum. xi. De nuptiis. Therfo-
re helpeth not the obiectyon that cer-
tayne men make out of Moyses, as
though Moyses law were clene abro-
gated and taken a waye from the Chri
sten. Murtoure, chamefastnesse, and ho
nestie, is excepte from no man. The
iudicials in the lawe are not so taken
a waye, that there ought to be no mo
amonge Christen people. Thys ly-
bertye in dede is geuen vs that we ar
se not

The abro
gacion of
Moses la
we.

ye not bounde in those poyntes or eleuen
staunces which were deliuered and ge
ely geuen to the people of the Jewes
concernynge the tyme and nature of ꝑ
land and people. But agaynst equyte,
agaynst comelynesse, agaynst honestye
and vertue, dyd God neuer graunt vs
anye fredome, and the same lawe toke
he neuer a waye. Wherfore let no man
regarde those, which vnder the tytle of
Christe liberte, wolde starte a waye frō
all honest lawes vnto all voluptuous
nesse of the flesh.

The popes lawe (as we maye se in de
creet. lib. iiii. tit. xiiii.) forbyd also the
fourth degree, and set vp a wonderfull
straunge market, by the meanes of o
thre degrees, and because of gosse preas
de. Yet will they be intreated of them
that bring money, & for moneyes sake
permyt they it, which happelye for lone
of money was by them inuented & set
vp. Therfore do those Christen rulers
well & iustly, that permitte it freely and
without money, which the pope for mo
ney hath solde and dispēced with all in
his Consistorye. For here is the popes
lawe nomore to be esteme'd, thē the law
of his bert ꝑ dwelleth in Jndia. What
haue we to do with them of India? Yes
what haue we to do with the pope of
Rome?

The

The ciuile law hath few mo degrees then those that we spake of out of the law of God, saue onelye touchinge the thirde degree, as yt is sayde afore. To this hapiye haue certayne rulers respect and restrayne also the thirde degree but let the fourth go. As for that which god hath forbydden or permitted yt is now manifest vnto euery man

Therfore ought no man to brag and rage, nether to contemne or condemne the commaundement of the superiorite A Christen man knoweth well that in such cases and outward thinges as are not agaynst the true saluacion hauinge no superstition annexed (nether snare the soule & conscience (the hygher powers haue great auctorite geuē thē of God. Where as they now do snare no mans conscience and make it no synne to marry in the thirde degree, but seynge that sclaudes it there be so many people vpō erth that euery man maye be well and honestly prouyded for, though he medle not with the thirde degree: For almuch as yt is abhorred yet also amōg many people, and they (because of the same and such lyke thinges do forbid it what synnes or worke can a man make ther ine? On the other syde, Notwithstanding can they be condēned and despysed that be them to the onely worde of the Lor-

be without addicion. Yea all hyghe rulers which yet at this tyme for auoydinge of slaunder do permitte & suffre more then they are bound by the auctorite of Gods law wrytten shuld do theyr diligence in tyme to come and hold themselues nygher vntothe law and word of the Lorde, to the intent that somtyme they be not estemed to be men that go aboute to be wyser thē God and so fall into Gods iugement

And for a comen symple man, is ther in the meane seasone and at all tymes nothinge sure and better, then whan he erreth or doubteth in the cause of consanguynite, to take councell of such as are of iudgmēt and haue vnderstanding in the cases of mariage

The.ix. Chapter.

Of the iust consent of both the parties in to mariage, and how that mariage ought to be fre and vncompelled.

To the sayd poyntes also must every Christen man wan he contracteth mariage haue good respect namely that his wedlok be accordynge to the comon lawes that it hynder not the true beleue, that it be done with the knowlege of his parentes, of them vnder whose iurisdiction he is and that he mary not in the forbydden dezrees of consanguynite or affinite.

Beside

Beſydes al this and ſpecially is requyred the fre hartye conſent of bothe parties, as it is recyted in the deſcription. Wedlok muſt be coupled together with the good conſent of bothe the perſones Concernyng the ſame good cõſent will I now geue this ſhort inſtruction.

The conſent is that ouergeuynge graunt of thy hert whan vnto thy chosen ſpouſ thou promiſeſt and geueſt thy ſelfe ouer in wedlok and in the higheſt loue and felawſhip that maye be vnder God. In the loue and conſenting of harlots ther is alſo an erneſt fauour of the one louer toward the other, but that is carnall and wicked therfore doth the deuell knyt that wozyſhe and vnthryfty knot. The conſentynge in to mariage ſpryngeth out of Gods ordinaunce and leanethe vnto honeſtye. For an ordynate and pure loue is it that the beareth towarde her choſen by hym her deſyre to remayne with myne body and good accordinge to the worde of the lord to ſerue hym to ſhew her trouth plight vn to hym to ſuffre welth and woo wyth hym. Like as it foloweth alſo in the deſcription. That vnto theyr ende they dwell ſtyll together, and ſpend theyr lyfe in the equall partakinge of all ſuche thinges as god ſendeth. Therfore is it God hym ſelfe that knyteth ỹ knot of

The conſent.

mariage. And whoziſh carnall, and affectionate will ſpringeth of vicioule lust and vanyte and hath no reſpecte to the glozy and ordinaunce of God but vnto bewte or to other like tranſitorye thynges. And aſwoone as the ſame lapeth or yf he ones myſlyke her ozle a lapereer, then lapeth the will and mariage alſo.

But the will of lawfull mariage (as I ſayde afoze) conſideth the ordinaunce of God regardeth honeſty and contynueth in loue euen in aduerſyte aſwell as in proſperite. Herin alſo dyffereth ꝑ cõſentyng in mariage, from naturall inclination. A naturall thing is it, that two perſones which are of lyke kynde and complexion, of like nature and diſpoſycion, of lyke maner, and occuppenge, ſhuld beare moze will the one toward ꝑ other thẽ they do that haue no mutuall felawſhip herin. Yet is not this will cõparable to conſentinge in mariage.

Notwithſtondyng ſuch propoſitiõ in kynde helpeth much no doubt to a more ſtedfaſt vnyte & conſenting ogether in holy wedlok, and therfoze is it verye good for the ſame. And to be ſhoze. A matrimonyall conſent is the ſame herte diſpoſitiõ & loue, that Adã bare toward his Eua. He beheld all other creatures & nõ lyked hym. But aſſone as eua was ſet befoz hymhe ſayd. This ſame is one bone

bone of my bones, & flesh of my flesh, that is she hath my hert my mynde, and my bloude &c. As it is sayde in the first chapter. For her sake thought he that a man shuld forsake father and mother & kepe him onely vnto her. He knowleged that she was one body wyth hys, then must it folow also, ꝓ she had likemynd hert, and will. For neuer one body hath two contrary willes but one body hath one will.

And of God hym selue is ꝓ same will plãted and mightely conceaued in man for it exerciseth it selfe strongly, & pearsethe after hys ipse. Therfore was it right spokẽ of thẽ of the olde tyme how that mariage is prepared of God for al men. Herof cõmeth it that many straungemariages are brought to passe not ordinatly thorow the worckingof god but are takẽ in hãd and do not prosper, for god hath not so ordeyned it. In the. vii Chap. of Tobye doth the angell saye ꝓ sara ꝓ daughter of Raguel shulde haue Tobias because she was appoynted him of God and therfore dyed the seuen ng to whom she was promysed, one after another. In the. xxiiii. of Genesis whan the father and mother of Rebeca perceaued the wonderfull worke of god thorow the message of Eliezer they sayde. This commeth of the lorde ther-

The will of mariage cõmeth of God.

fore

foze can we saye nothinge against the,
nether euell noz good, there is Rebecca
before the, take her, and go thy wayed
with her, et c

Where out it is ealye to vnderstond
that mariage oughte to come of a fre
hert and nether to be constrayned and
compelled of the parentes noz of other
mē. Foz in almuch as wedlok requyzeth
both the parties good cōsent, which no
man can geue but onely god the paren-
tes maye not compell the chylde but ha-
ue respecte to gods ordinaunce, & to the
eight ordinate cōsēt of the parties, and
cōsidze whether it be oz no bathuel and
Laban had respecte to the ordinaūce of
god, & whan they sawe the same powe
before theyz eyes yet sent they foz ther
daughter Rebecca, to know her wi
also. And whan she of her owne fr
mynde had sayde yee, then was she fir
sent a waye vnto Isaac her spouse.

Thus haue we before our eyes man
ensamples wherby we maye lerne wha
misery and wzetchednesse foloweth of
of an wylling and compelled mariage
And therfoze it were a greate deale b
ter foz rulers to loke fyrst that no ma
shulde compell his childe then that the
them selues afterwarde (when the ma
ter is allmoost past remedy and hurt f
loweth vpō hurt (shulde haue ynough

do wyth lytle prokyt ād yet wyth much dylquyetnesse.

Here must the chyldren loke also that they fall not immediatly to dislozde foz this matter and violentlye desyrynge their parentes make hast to ther owne great hurt and perswade them selues to be endewed wyth a wyll from God, whyche of God is not planted in them, but commethe of thir owne in ozdinate affection. Foz it happeneth oft tymes that a chylde taketh suche a fashyon in hand as ought not to be and displeaseth God and namely if he goeth about te to haue such a personne as is not foz his honestie. Jo whan a ponge woman wyll neades haue a ryoteous wylful hoo rehunter and waylster oz such one as is forswozn and hath begyled many other Oz as whan a pong man wyll nedes ha ue a payne wanton fylche.re (herein to preuente the harme that myghte come therof the parētes ought to make obiection and to dyspoint them of their purpose. Yet shulde they not therfoze compell their chyldren into other marages to the whyche they brare no herte, noz wyll, but discretely enfourme them. geuinge thē good instructyon, to get that frowardnesse from them, but godly to deale wyth them foz theyz owne wealth and honestie.

The inozdinate affection of yong folkes.

If

The in or dinate af- fection of parentes.

It chanceth sometyme that the pa
tes them selues deale not well neither t
ke honestye and equyte, but owely
owne inordinate affectio & wicked
se, where as sometyme the children
more reasonable and make obiation
theyr parentes comly and with good
ner. It fortuneth also many tymes
the parentes styck stil to theyr awne fo
wardnesse, to theyr frythye delyte of
ere and wickednesse, & go about
lyuer theyr children forth in the dam
ne. The children therfore sometyme
almuch as they are come past theyr
res beynge constrayned by such violen
ce do aduysedly and in honesty pro
for them selues. In such a case perad
ought not the hyghest powers to suff
that such vnreasonable parentes
re got God, shulde have theyr wylles.

For lyke as the inordinate affec
of the children is not to be permitte
when they will nedes haue such per
nes as he to theyr owne destruction
cannot equyte & loue you (o parent
that for your synfull lyues sake
your owne flesh and
ge. Your opinion is
ye prouision for them
euerye comunyth not of god
learneth vnto honesty therfore
tell them a waye. Let euery man

be have respecte vnto god to honestye, and to the eighe cõsent so shall god sure re no man to mysceary

The.r. Chapter.

The occasions of wedlok, why and wherfore it shulde be contracted.

AMy to the intent that the sayde consente maye yet the better be considred, I will yet further mo re by the worde of god declare the occasions of maryage why & where fore it was ordeyned, & to what purpo se it shulde be contracted that every man maye vnderstand to what thing he con senteth whã he graũteth vnto maryage.

The causes of maryage are orderly set and expressed one after a nother in the descripciõ therof in the secõde chap ter. First of all, they that are faithfull do mary to the intẽt that they may bring forth & bane children together. This cause is expressed and grounded in the wordes of god folowynge. Fruy god man he man vnto his owne ymage in the y mage of god made he him male and fe male created he them. And god blessed them and sayd vnto them. Encrease & multiplye and fyll the erthe. Wherfore they that are beleuers, do mary to the intent y they maye haue children. They know wel also that to be fruytfull or ba ren commeth of god. Therfore do they

knowleg that they haue not the childre of them selues, but of god. And this cause is no small nor lighte thinge. For to haue childzen is the greatest treasure that maye be. For in the childzen do the parentes lyue(in a manner) euen after theyr death. And yf they be well and lukely broughte vp, god is honoured by them the publyque welth is avaunced, yee all men t eir parentes also(care the bettre for them. They are thyr parētes comforte nexte vnto God, theyr ioye, staffe, and vpholdinge of thyr age

To bring forth childzen.

The vnbeleuer regardeth not this cause but feareth he shal haue to many childzen, putteth not his trust in god, will not gene himselfe to laboure, & therfore lacketh he the honoure & good, that groweth out of this frute vnto the faythful whose hert and lust is set with his mariage to please god, and to plante, and bringe forth profitable frute vnto men. Yet happeneth it many tymes that euen they whiche, feare god, are disapoynted of this frute, and that because they (not without ꝑ ordinaūce of God) shulde haue the crosse so much the ofter to tary in ꝑ troub ous tymes, of kaynyne, bat tayle persecucyon & pestilēce which thing ꝑ faithful also doth p aciētly take at ꝑ hand of god geuing hym thankes for al thel as he to whō god geueth childzē doth

doth ernestly thanke him for makinge him fruteful. Of al this haue we anoth ble ensample in ỹ thre holy Patriarckes Abraham, Isaac, & Jacob which is more manifest vnto euery mã, thẽ that we nede to speake further thereof. Therfore though this cause fatle so that God wyll geue the no children yet is thy maiage right in the light of God. For there be other causes also. For the whiche wedlok was ordeyned & for the whiche it is contracted.

And nãely it is contracted like wyse of the faithfull, to the intent that they maye auoyde whordom and all maner of vnclennelle. This cause also dothe Paul laye before the Corinthians in ỹ fyrst epistle the. vii. Chapter and sayeth It is a quyet and a commodiouse state for a mã not to touch a womã. But to auoyde whordom, let euerye man haue a wife of his owne and euerye woman her owne husbãd. He sayeth it is a quyet state of lyuyng for a mã not to touch or lye wyth a woman yer yt God haue graunted hym and geuen hym the gifte, that he may wel and with out burnyng lyue chaste and vnmaried. But yf a man or woman may not so do God hath geuen them the medicyne of mariage and wil not esteme the worst therof as fyrne whordome vnchastite or vncliñelle.

To auoyde whordome.

For he sayeth plainly. Let euery mā haue his owne wife, and euery womā her owne husbād. To ye entent they proue owne or peculiar maketh the mariage. As for harlottes and vnthryftes, they are not peculiar proue or owne one to a nother but borowed and lent for a tyme.

The worke of matrimonie is no synne.

It foloweth yet more plainly in Paul how that he not onely graunteth the worke of wedlok to thē that be maried, but commaundeth also (yea and taketh away ꝑ priuate power of eyther of thē both therin) and sayeth clearly, that neither of thē maye denye vnto the other the dewe worke of matrimonie. Let the husband (saieth he) geue vnto the wife dewe beneuolence. Lykewyse the wife vnto the husband. And thus with comely wordes expresseth he the actuall worke of mariage which certayne of ꝑ Corinthiās, of a speciall cholen holynesse and false sayned cleanlynesse, had vtterly denyed vnto theyr maried spouses: thynking therby to be very holy clene & spirituall, lyke as diuerse other heretikes before thens hath done. But Paul commaundeth them to mary, the one to geue dewe beneuolence vnto the other, no doubte for ꝑ anoydinge of whordome and eschuing of vnclennesse. For it foloweth in Paul immediatly after.

The wife hath not power of her owne body

body, but the husbande. Lykewyse the husbād hath not power of his owne body, but the wife. Wherby he forbydeth, that eyther of them shall deny his body vnto the other For they two sayeth the lorde also, are one bodye.

Herof doubtelesse dyd the holy & godly lerned bishoppe take the same which he spake in the great counsail at Nice & where as he sayd, that it is clennesse also, a man to lye with his owne maried wife. For Paul in ỹ same chapter speaking of wedowes & wydowers sayeth, that it is good yᵗ they so remayne, but immediatly addeth he therto, sayenge. Neuertheles, yᵗ they can not absteyne, let them mary. For better it is to mary then to burne, And within a litle after he sayeth moreouer. But & yᵗ thou take a wife thou synnest not. Beholde, what could be more clerely spoken. To mary (sayeth ỹ Apostle) is no synne, thē must it folow also that the workes of marriage are not synne, not of them selues but because of the mariage it selfe & Gods ordinaunce.

And that more is then all that we haue yet spoken of, it foloweth further in Paul. And yᵗ a virgyn mary he or she synneth not. For euery man knoweth well, how holy & excellent a thing virgynite is, & yet sayeth Paul, that a virgyn

Deflouringe of virgins.

limeth not yf he or she lose their virginite in mariage. Then must it folow that god reckeneth not the worke of mariage for synne & vnclennesse. But synne and wycked vncleñesse is it to cõmitte whordome. Fylthy & abhominable is it to force or begyle a virgyn. For Paul saieth further more in the .xiii. to ỹ Hebr. Mariage is to be had in reuerẽce & honor amõg all mẽ & the bed of thẽ that are maried is vndefyled. As for harlottes & adoutrers god wil iudge thẽ. How much more wil he iudge them that rauyth virgyns. Job sayeth in the .xxxi. Chapt. I made a couenaũt with myne eyes, that I wold not loke vpõ a virgin For how heuye is the punyshmẽt of god frõ aboue. And what inheritaunce & reward geueth the almyghtye frõ an hye. Destroyethe he not such vnthryftes & casteth he not out thẽ ỹ medle withe such wickednesse &c. The wise man Salomõ saieth Prouer. v. Be glad with thy maried wife whom thou hast takẽ in thy youth, & lose her as a deare chosẽ hynde. Let her brestes satisfye the at all tymes & reioyce styll in her loue. For why shuldest thou come nyghe an harlot (my sonne) and haunte the bosom of a straũge woman. In the which wordes, Salomõ like as Paul also cõmẽdeth prayseth the loue & worke of mariage as clenlyneſſe,

but

but dyaweth me from whordom as frō it that is nothing but lyther. Therfore (doubtlesse) mariage was instituted to avoyde whoredome and vnclennesse: ỹ work of mariage is reken'd of god for no synne. All these thinges I haue largely spoken of and proued, and confirmed them with holy scripture. And though I dyd not gladly take in hād to wryte of this matter yet haue I done al this to helpe many snared consciences, which without occasion thorow the ignorauncē of gods lawe, do piteously trouble and vexe them selues herin. I hope therfore no man will misconster me seyng I haue spoken nothinge but that which Paul dyd wryte afore

And in all this matter is it well to be cōsidred that lyke as shamefastnesse cō synesse and temperaunce is good in euery thinge, so is it good here also and exceading necessary. Wedlok is honorable and holy, therfore must not we as shamelesse persones cast awye good maners, and becom lyke vnreasonable beastes. God hath geuen and ordeyned mariage to be a remedy and medicyne vnto our feble and weake flesh to swage the disquietnesse therof and to the intent that we shulde be clene and vndefyled in spyrite and in body. But yf we vsage therwith, and be shameless in our

Measure shamefastnesse.

ye wordes and dedes, the ouer mysteme-
peraunce and excesse maye make it euell
which is good, and defyle it that is cle-
ane. Paul also is content, that as con-
cerning the bed, maried folkes vpon a
due occasion, may lye the one from the
other. But so that it be with ꝑ good cō
sent of the both. And that not all ways
or longe, but onely for a tyme, lest ꝑ de-
uell be buysye, & tempte them with whor
dome or vncleannesse, or deceaue them
with aduoutrye

To a boy
he solita-
rynesse,
to helpe,
& cōforte
ans a no-
ther.

The thirde cause is this: Euen to the
intent that the one maye be an helpe &
cōforte to the other according to ꝑ will
of God, auoydinge solitarynesse: which
the Lorde expressed wyth these wordes
It is not good for man to be alone. I
wyl make hym an helper to be nexte vn
to hym. And withyn a whyle after, he
saieth moreouer. They both shall be one
flesh, or one body. So that like as in the
partes of a mans body ther is a mutu-
all helpe and participatiō of the one to
ward the other. Euen so ought it to be
also a monge maried folkes. The one
ought to be an eye, eare, mouth, hand, &
foote to the other. In trouble, the ons
must be the confforte of the other. In ad-
uersyte must the one be the others refre
shing, yee & in all theyr lyfe must the ons
be the helpe & forcoure of the other. And

thele are the cayles why wedlok was ordeyned, & wherfore they that are faith full beleuers do mary, & the occasions where vpō the consent doth leane & reste

The.xi. Chapter.

The ende frute and cōmendacion of holy wedlok. How blessed honorable and good a thinge it is.

BY this now is it easye to vnderstand, what is the end, vertue, & frute of wedlok, and how holye, profitable, and good a thinge it is. This is þ end of mariage wher vpō it leaneth: Not to be a lone, but to haue a companion in this lyfe that will helpe to beare welth and woo, euen such one as thou canst fynde in thyne herte to loue, and of whō thou art loued agayne, that by the same thou maiest fynde a medicine & lwaging of the weakenesse of thy vnquiete flesh, and so a voyde whoredome and all filthy lyuinge, to bringe vp childre vnto the prayse of God, and to the publique welth, profite & confort of thy selfe & other thy neyghbours. &c.

The operacyon of wedlok

Wherfore the vertue, operacion, effecte and frute now of mariage, is to conforte, mayntayne, helpe, counsail, to cherysse, to further vnto good maners honestye and shamefastnesse, to expell vnclennesse, to auoyde the honour of God and the publike welth, and to set

by many other such vertues moe.

Wedlok is holy & honorable.

Hereof commeth it that wedloke is a greate worke & holy ordinaunce of god, which defyleth or vnhalowe th no man, saue him that taketh it vpon him with and vnclene hert. Who (to saye trueth) not the mariage, but his owne wickednesse, defyleth. For it is alwaye holy & right in it selfe, and all such as receaue it with true hertes, doth it halowe and hyenge to honoure. It hath euer also bene of an excellent estimacyon and had a glorious name of all prudent people, in so much that Paul durst boldly saye: Wedlok is honorable amonge all me, or in all the worlde.

For wedlok dyd god institute by hym selfe, and not by his angels or holy me, as he dyd other good statutes and ordinaunces. Yea euen at the begynning to ke he it in hande in Paradise that garden of pleasure, no doubte for the comodite and not for the greife of man. Wit hout Paradise were all other ordinaunces made, but euē in paradise was wedlok ordeyned. And yf all ordinaunces ha ue their prope commendacyon and honoure of their first beginner, of ꝑ antiquyte, of the place where they are made or of the profit that they bring: The verely is wedlok most worthy of prayse and honoure, as a thinge instituted of

god

god himselfe, euen in paradise, at the be gynning of the worlde, for the welth & commodite of man. Genelis.

Therfore in mariage lyued the holiest the most vertuous, the wyfest and most noble me vpon erth. Yea the holy ghost is not a shamed, euen in the first boke of the byble, very plainely to talke & wryte nothinge els for the most parte, then of mariages, childzen. of birthes, and such other poyntes of howsholding in wedlok. Adam was a maried man, so was Enoch, Noe, Abzahā, Loth, Isaac, Jacob, Joseph, Job, Moyses: arō: And so were other regentes, iudges, & kinges, Josue, Gedeō, Phinees, Samuell, Dauid, Ezechias, Josias, Oseas, Isaias & other prophetes moo. Dauid commendeth the state of mariage as a singular blessing of god, which he sendeth to the that loue him, & whom he loueth: and saieth, Psal. cxxvii. Blessed are they all that feare the lozd, & that walke in hys wayes, for thou shalt liue with the thinge that thou hast gotten thozow the labour of thy owne handes. O how blessed & happie art thou. Thy wife is as a frutefull vyne that standeth by the house syde, Thy childzen round aboute thy table, are euen lyke olyue trees newly planted. Lo thus shall he be blessed that feareth the lozd, &c. And this is ꝑ cause

that

that the wyfes of the old testament tooke it for a great dishonoure & plage, whan one of them was at anye tyme baren or vnfrutefull.

In the new testament it was the good pleasure of our lord Jesus, to be borne in mariage. For the virgin Mary was maried vnto Joseph of ye house of David yet conceyued she of the holy ghost & brought forth her childe beyng a virgin her selfe & remaynyng a virgin. The first miracle that oure lorde Christ dyd the same wrought he at a wedding and namely such a miracle as is able to geue consolacyon in mariage that euen in thinges pertaynyng to this temporall lyfe god wyll not leaue the vnprouided for that marry in the feare of him and in the fayth of his euerlastyng worde. Yet that he both can and will turne the vnsauerye water of all trouble, in to the swete wyne of gratious comfort. Paul calleth theyr doctryne that inhibite and forbyd mariage, the doctrine of the deuell, and saith. 1. Timo. iiii. The spyrete speaketh euedentlye, that in the later tymes some shall departe from the fayth and shall geue hede to disceatfull spyrites and to deuillish doctrines, thorow them that are lyers in ypocresy and haue theyr consciences marked withe an whot yron forbyddyng to marry. &c.

Therfore

Therfore lokowerth it, that the doctryn which doth kerforth and knowleg wedloke to be holy, honorable profitable neceſſary and good is gods doctryne euen true and good, holy, and vndefyled.

The.xii. Chapter.

How shamefull, vycious, and abhominable, the ſynne of whordome is.

AND to the intēt that the prayſe honoure, goodneſſe, & commēdacīō of holy wedlok, may the more clearlye appere, I will now let whordome eighte ouer againſt it on the other ſyde, & declare how shamefull vicious & abhominable it is before god & all honeſtie. That youth may loue the honoure of god & auoyde dishoneſtie & þ euery one may eſchue vicious whordome & betake him to holy wedlok.

Whordome dekyſeth the mēbzees of Chriſt whych is thy owne body.

Paul the choſen mā of God wzyteth thus to þ Corinthians. Flye frō whordome. All the ſynnes that a man doth are without his body but who ſo cōmiteth whordome ſyneth agaynſt his owne body. And immediatlye a fore the ſayd wordes he expreſſeth the vnderſtōding of this ſentence and ſayeth. Know ye not that your bodies are the mēbers of Chriſte Shal I thē take Chriſtes mēbzes, and make them the membzes of an hariot? God forbyd. Paul then whā he ſpake, theſe wordes (All the ſynnes

that

that a man doth, &c. had reſpecte vnto wedlok. For lyke as wedlok maketh of two perſones or bodyes one perſone, one body: Euen ſo likewiſe the ſpirituall mariage, namely the receauing of gods grace in that we ar baptiſed in to chriſt and become Chriſten maketh one body betweue Chriſt and vs beleuers ſo, that we be called, and are in dede Chriſtes membres. Now loke as he that is Maried yf he take another beſyde his wife doth both ſynne againſt his owne: Euē ſo likewiſe doth that Chriſten man ſynne againſte his owne body, yf he committe whordome. For he diſhonoureth the grace of Chriſt and defyleth the holy couenaunt made betwne Chriſt and hym. For it folowеth in Paul, Knowe ye not that he which ioyneth himſelf to an harlot is become one body. For they two ſaieth the lord ſhall be one fleſh or one body. But who ſo cleueth vnto the lord is one ſpyrete. Neuertheles thorow whordome is the ſpyrete banniſhed & excluded. For thy ſprete, hert and mynde, that ought to cleue vnto the lord is ioyned to the harlot with whom thou art one & incorporated. Therfore they that cōmitte whordom do ſynne againſt the couenaunt and ſpirituall mariage wher with we muſt be ioyned vnto Chriſt.

Furthermore it folowеth in Paul or

knowe

knowe ye not that your bodys shuld be the temple of the holy ghost which is in you whom ye haue of god, & that ye are not your owne power? for ye are deare ly bought. Wherof it foloweth constātly that they which committe whordome do dishonoure & waist away their owne bodyes. For they geue ouer their mēbres, yee their hert & mynd vnto whordome. And yet Christ for his honoure & oure clenelynesse dyd bye the same and that not with money but with his owne bloud. It foloweth also, that they which are geuē vnto whordome be vnder the great plag of god. For Paul saieth here that christē mēs bodies are the temple of god ꝓ holy gost. Thus saieth he. i. Cor. iii Yf any mā defyle the temple of god him shall god destroye. Is it not an horrible defiling of gods tēple to se that vycious harlot venus, euen in the place where God shuld reine with his spirite & to be ioyned & do seruice vnto her with body and soule? Let them cōsyder now that will allwaye excuse syngle fornicacion as though it were not synne (for at the leest not so great synne one syngle personne to abuse a nother Paul the Apostle of Christ saieth, that whordom denyeth vs from God bycause they the couenaūt which we haue with God spoyleth and robbeth god of that which

Whordome robbeth God of his owne.

Whordome defyleth the temple of God.

which is his mysorderyth the membres of God maketh of Christes membres membres of an harlot defyleth & vnhalowyth the tẽple of god. thẽ therfore that wyll folow whordome, shall god destroye: yf al this be to be estemed but a smal thing, then do I confesse, that whordome and fornication is euẽ as lytle a synne as vycious vayne people do make it.

It is more then ones also that Paul him selfe denyeth whoremongers of hea uen who so beleueth not my wordes let him reade Rom.i. Corin.v. and vi. Gal at.v. Eph.v.i. Tess.iiii. To the Hebrues he saieth plainly, that as for whoremongers & aduoutrers God wyll iudge thẽ What can be more sayde Yf thou ot withstandinge all this, will yet saye that whordom or fornication is no synne then expelle the holye prophete Isay that horryble woe vpon the, and saieth Chate.v.cap. Woo vnto you that call e uell, good. Or do ye not know that eue now in this tyme god doth sore punishe whordome as a great vice. Paul saith i. Corin.x. Let vs not committe whordo me, as some of them of olde dyd, & were destroyed in one daye a great nõbre is euydent what selaundere and dishonoure Samson brought vnto him selfe specially to the glory and name of god amonge gods enemies & hys & amonge

all

abhominacion yet vndertake to blaspheme wedlok and somwhat to excuse theyr vowe mysthele therby take they of much trouble that is in wedlok. And as for theyr whoush lyke it is nothinge els but hyre dyce and abhominacyō before god & all honest people. Filthye is filthynesse sem, although the filthy lowre delyte therin. Thy speake much of euell wyues which whan some men haue taken, couldo not be rydd of them with anye lawfe meanes ad yet can they not leaue theyr bayne traffike and vnsauerye harlottes of whom they them selues are ouerlayd & cloyned to the vttermoll, ye and are rayne to leaue many of suche lycious and lothly bodies when any mā doth of his honest wife. They speake much lesse wike of bringinge vp of children whiche are bogne in wedlok. And yet they them selues in whose bonds are layne to bringe vp the bastardes that they haue gotte like as a fore tyme they were wont to buylde gay manor houses and felde chapels with collections and gatheringes of euery man.

Whose mongers haue no reste.

They speake of much trauple and carefulnesse how the housholde muste be broughte vp and prouided for in wedlok. And yet the doting fooles them selues are fayne to nourish those ydaterial harlottes with much greater care, and

yet be afrayed that whan they haue done their best, the gredy sach wyll not be fylled and that the fylthy strompert will yet bring forth a greater reckening vpō thy trencher, and all to get the bagg of money in to her owne hādes. Moreouer a monge whores is wastīg and expēces most regarded neyther art thou welcome but thy money. Nomore money, nomore love. I must haue the money āde purse sayeth the harlot, take, thou thy clooke and thy baggage. Let another come that hath more money for he hath bene in the bath 2 is dispatched. Thus maye he byte his lipe and cratch his pate, ād take that for his fare wel, that he getteth of his harlot.

They complayne moreouer of the crying of the children in the nyghtes, and how that maried folkes can not slepe, but must watch by the meanes therof. And yet the doting fooles them selues go all ye nyght long vp, and downe the row the stretes, & kepe the deuels watch with paynfulnesse, frost, and snow. Let no reasonable man therfore be inflamed styll in whoredome by such harlottes to the slaūder and dishonoure of holy wedlok. Whordome (no doubte) hath much more disquietnesse, anguish, and trouble, then hath the holy state of mariage. The payne also that is in mariage

riage is godly and honest. God geueth
such pacyence strengthe, and good will
vnto the faythfull, that they can easely
a waye with all maner of conyngale ca
res. As for harlottes they are the deuels
martyrs, and haue alwaye dishonoure
and shame. The .xviii. Chapter. How
it is agaynste. S. Pauls doctryne to
maynteyne the stewes how many dy
uerse and sundry dyseases cometh thro
we haunteynge of the same

Where as certaynne men saye
yf whordome be so great a syn
ne before god and dayng so much
vyce and myschefe with it why
do some hygherulers and prela
tes of the world then maynteyn opē stu
es? To that I answere. Many thinges a
re suffred, that ought not so to be, & yet
for suffrynge therof ar the sufferers neuer
the better. But let those prelates & regen
tes of ꝑ world make answere vnto god
for theyr owne acte God hath cōmaun
ded the and vs all. Thou shalt not com
mytte whordom. Let euery christen mā
folowe him what so euer other folkes
suffre or do. The holy Apostle Paul sai
eth. Let neither whordome nor anye vn
cleannesse be ones named a monge you,
as it becometh saynctes. Ephe. v. Chap.
Now yf amōg Christē folke as an ho
ly people that is clēsed thorow ꝑ bloud

of Christ there may no whordom be named much lesse no doubt ought vicious stewes to be let vp and openly maintened for a playne shame is it and a manifest confusion. Let them therfore that mayntayne such shamefull houses loke well to them selues how and what answere they will geue vnto God for this their acte.

Thy that saye they are suffred for a vayding of greater inconuenience, let the consydre whether their meane to put a waye a worse thinge with an euell be a meane that is comely & pleasinge vnto god. Or whether god hath at any tyme commaunded or geuen lycence, to suffre and mayntayne open and shameles whordom, that virgins maye be the lesse forced, & declored, or that yet worse thinges be not committed of wilfull persones. Paul saith. Thou oughtest not to do euell, that therof might come good except thou wilt be dampned iustly. Roma. iii. We lynde playnly by experience that the same waye helpeth not that there are whore houses and in the meane season a worse thing not sought. And therfore euell with euell and vice with vice do runne together, so that abhominacion, and myschefe preuayleth. Wherfore let euerye reasonable Christe man ceasse now from vyces and le

le who so list: yf thou wilt do that god commaūdeth the and the thing wherof thou mayst have worshipp and welfare in the sight of god, & honest people then medle not with haelottes, nether come at the stewes. Wayntayne thē not: vse them not. But to auoyde whordom let euery man haue his own wyfe and euery woman her owne husband.

Yee but itis not mete for euery mā to marry. Many poore marriages make many beggers. Ther is no man compelled to marry nether yet a fore the tyme, nor whan thou hast not a conuenient cause therto onely yf it be not mete for the to be vertuous, it shal be no vycious thing to marry. Now yf thou thinkest, it will not frame with the to marry, then leaue thyne whordome also. And then we are a greed. For Gods sake mā kepe thy self honest, sober pure, and cleane, vntyll the tyme that it be mete and expediente for the to marry. Thou wilt saye: alas we are but flesh and bloud. I and were were not our fore fathers flesh & bloud also? Dyd they therfore contynue stil in childhode? Or hauīted they harlotrye in the meane tyme? Beholde the example of Isaac Jacob Joseph & other excellent men which maried not tyl they were of a good, and perfecte age, and yet neuertheles spent they youth vertuously

ly in clenlyneſſe of lyfe. Therfore ſhulde oure youth feare god lykewiſe as they dyd, haue Gods commaundement before their eyes, call vpon God for grace, auoyde vnlnelle and all that maye prouoke to an vncleanlye liuynge: and geue them ſelues to labour, and relyſt manfully in tentacion. But now we fynde it otherwiſe, for oure youth hath lytle reſpecte vnto God and his cõmaundemẽtes, calleth not vpõ God, goeth vp and downe ydle, haunteth euell cõpany and dronkennelſe. Herof commeth it now that they can not refrayne, & they thinke þ they muſt nedes kolowe harlottes ſtill, or els haue wiues, and yet can they neither laboure nor get their liuing. And thus come they to nought: therfore is it their owne vnthriftyneſſe and not holy wedlok that deſtroyeth them.

The ſtewes maketh many beggers.

Doth not the haunting of harlots make beggers alſo? Whence come then ſuch ſwarmes of beggers & wretched pockye people: Euen of whordome get they that miſcheke for the moſte parte. And this doth no mã eſteme nor cõſidre But whan a good vertuous yonge mã which is come to his age, doth honeſtly marry, then is the walet brought before him, to feare him, or els to witholde other mẽ frõ holy wedlok, & to make the cõtynue ſtill in whordom: this cã the ſo till de-

till deuell do. The ryche faithfull & almi-
ghty god dyd neuer kepe any mā that le
keth him in trew beleke that laboureth
kaythfully, & that is vertuous, & honeſt.
Let no man therfoze be, knared ſtyll in Whoꝛdo
ſynne. To be ſhoꝛte, whoꝛdome with- me.
dꝛaweth & ſeparateth the mynd frō god
maketh vs to bꝛeake our conuenaunt,
diſhonoureth the grace of God & mem-
bꝛes of chꝛiſt, robbeth God of ꝑ which
is his, vnhaloweth the temple of God,
& plucketh vs vtterly with ſpꝛete & flesh
in to the myꝛe & into all fylthyneſſe, ma
keth vs of men beaſtes, deſpleth body &
ſoule, taketh from vs al oure ſubſtaun
ce, honeſtie & good, ſhameth, deſtꝛoyeth,
& carieth vs to hell with wꝛechedneſſe, Wanton
myſery & ſoꝛow. Contꝛarywiſe wedlok counſayll
delyuereth vs ones from all ſuch incon
uenience. And therfoze is it a myſerable
thinge, that all thys wyll not be conſy-
dred, & that yet alſo there be olde men,
which eſteme whoꝛdome to be no ſynne
and talke ſo lighᵗly and wantonly ther
of befoze yong people that youth beyn-
ge pꝛouoked foꝛwarde in their wicked
purpoſe, are now the moꝛe hard harted
and obſtinate therin.

Deare childꝛen hacken ye father vn-
to Paul ꝑ electe ſeruaūt of God which
ſpeaketh out of ꝑ holy goost theſe woꝛ
des. Be ſure, that no whoꝛmonger-

or vnclcane perlone hath inheritaunce in the kyngdome of Christ and of God. Be not disceaued with vayne wordes. For because of such thinges cōmeth the wrath of God vpon the childrē of vnbeleue. Marke this well and remembre it. God will not regarde the wāton & vyle communication of such so light as they make it. Wherfore yf ye will escape the wrath of god, then kepe your selues frō whordome and marye at your iuste age.

The .xiij. Chapter.

How shamefull and wicked a thynge aduoutrye is, and how it hath of olde tyme bene punished hetherto.

And like as whordome hath euer bene take for an abhominacīō amonge all honest people in the whole worlde: Euen so haue they estemed aduoutrye to be a thinge much more shamefull and vtterly to be abhorred. In so much that all vertuous rulers yea and that euen amonge the heythen haue punished it with the payne of death.

How god plaged aduoutry before the law write

When Abraham came with Sara, his wyfe in to Egypte, the Egyptiās thought that she had bene Abrahās syster, they tooke her and brought her to the courte vnto kyng Pharao. But the

lorde

lorde punished Pharao & all his house with great plages because of Sarai, & yet committed he no hurt with her and that he dyd was done of ignorance. For whan he understode that she was Abrahams wife, he sent for hym, & sayd Why hast thou dealte thus with me? Wherfore toldest thou not me, that she was thy wife? &c. There hast thou thy wife, take her and go thy waye. And lyke it is thus, it may well be conceyued, that God is much more displeased with them that wilfully committe adoultrye. In þ twēteth Chap. it is written that at Gerar, Abimelech the kynge of þ Hit, toke Abrahās wife, as Pharao had done before, & it appeared vnto the kynge in a dreame, and was sayde vnto hym. Beholde, thou art but a deed man, because of the womā whom thou hast taken, for she is a nother mās wife. And yet had Abimelech committed no actuall dede wt her, no more the Pharao had done a fore. Therfor sayd God also afterwarde. Yf thou doest not delyuer her agayne vnto Abraham be sure, that thou shalt dye the death, and so shall all that thyne is. Dyd not God with these wordes declare manifestly, what sentence & iudgemēt he hath geuen vpon aduoutrers? Wherfore Ioseph, whā he was prouoked of hys Gene. xii.

Lordes wife to accomplishe her wil say
de. My lorde hath cõmitted all thinges
vnto me, sauyng the onely for thou art
his maried wife. How shulde I then do
so greate hurt and synne agaynste god?
Gen. xxxix.

Job saieth in ꝑ xxxi. Cap. Yf my hert
hath lusted after my neyghbours wyfe,
or yf I haue layde waite at his dores,
thẽ let my wife be a nother mãs harlot
and let other mẽ lye with her. Herewith
doth Job knowlege it to be reason that
he be measured with suche measure as
he hath geuen vnto other mẽ yf he hath
broke his wedlok whych thinge yet he
dyd not that then other men shulde lye
ue hym wyth the same sawce. Therfo-
re seyng the punyshment of aduoutrye
is a meate that al men can not chew le
euery man conſydre by hym selfe, how
lothe a nother mã wolde be therof and
let hym not touche a nother mãs wife
Id shal his also not be medled withal. I
folowyth in Job. For this is a wicked-
nesse & sinne that belongeth to the iud-
ge, yee a kynde of it is that cõsumeth altog-
ther, & plucketh vp all a mãs substãce by
the roote. With ꝑ which wordes Job
doth knowlege, that aduoutrye is suc
a vyce and wickednesse, as pertayneth
to the iudge, that is to saye, ought by
right to be greuously punished of the

which be in auctorite (if they were not
aduoutrers them selues) for it is a pyte
that consumeth all together, both body,
honestie, good, mynde, hert and welfa
re. And all this was exercised & practi-
sed, a fore the law was geue to the peo
ple of Israel by Moses.

And in the law doth God appointe a
certayne punishmēt for aduoutry amōg
other trāsgressiōs & saieth. Le. xx. Who
so cōmitteth aduoutrye with anye mās
wife, shall dye the death both the man &
the womā, because he hath broke wed-
lok with his neyghbours wyfe. And
Deut. xxii. is the same law rerited agay
ne, and confirmed.

Nether was aduoutrye so sore punis-
shed among the people of Israel onely,
but also the Heythē vsed mortall execu
tions therof. This will I now declare
out of the stories and credible wryters.
Whan any of the Lepreians were ta-
ken in aduoutrye, they were bounden,
and carried thre dayes thorow the citie,
and afterward (as longe as they lyued)
were they despysed & wyth shame and
confusion, reputed as persones detesta-
ble of all honestie.

Among the Locrenſiās dyd zaleucus
make a lawe, that aduoutrye vnder a great punish
ment. The transgressours caused he to
haue both theyr eyes thrust out. And
whan

The punish
ment
of aduou-
trye in the
lawe of
God.

How ad-
uoutrye
was punis
shed amō
ge the
Heythen.

Lex lepre
tanorum.

Lex zaleu-
ci.

whan his owne ſonne was take in a
uoutrye, he bad the put out his one e
as iudges, and the other dyd he him le
Germani. put out as a father. In ꝑ dayes of ou
foze fathers the noble Germaynes (a
re they came to Chriſte fayth) the pu
chement of a womā that brake wedlo
ſtode in the power and auctozite of h
huſband. And at the leſt he might ſtrip
her out of her clothes, thruſt her out o
his houſe, and beate her openly with rod
des in the cytie oz towne, euen befo
her frendes. ꝛc. As Cornelius Tacitus
maket mencion, who alſo wryteth the
ſe wozdes. Among them ther was no
ne that laughed at the myſdede, ꝛ to de
fyle oz be defyled, was named a monge
the to be aſmuch, as not to do acozdin
ge to the courſe maner and coſtome of
the wozlde

Marke now well in how much better
eaſe they ſtode, then we, whych laughe
at all ſynne and vyce, yea at all abhomi
nacion, as fightinge, warringe, whoze-
hunynh, wedlok breakinge, maſkinge,
mōmynge, to much dzynkinge, exceſſe in
eatinge, ꝛ all vnclennelle do we excuſe
with theſe wozdes. It is the maner and
comē courſe ſo to do now in the wozld.

Lex Opi-
lii. Opilius Macrinus the emperour of
rome, vſed to punithe aduoutrers with
dyte. Foz the whom he found in aduou
trye

ye, ranked he to be bownde and to be-
urnt together quycke. This doth Julius Capitolinus wryte of hym. And a
ōg the Romaynes was there a comē
aw (called lex Julia) which wolde, that
recucion shulde be done vpon aduou-
ers, with the swerde. The same law
ode in stregth in I. Hierons tyme, who
wryteth, that a certayne yong man and
marted wife, were iudged and put to
recution with ꝑ swerde because of ad
outrye. And the same lawe (called lex
ulia) de stup. et adult. dyd the Christē
Emperours receaue, and of Justinia it
s appoynted. Lib. viii. Tit. xviii. de pub
licis iudicijs.

Lex Julia

In the lawes of Bamburgh concer-
nyng the iudgemētes of death vnder the
tytle, how trāsgressiōs ought to be pu-
nished, are these wordes red. Yf a ma-
rried mā bring a mortall accusaciō vpō
a nother man, for anye filthye acte that
he shulde haue cōmitted with his wife,
and couynteth hym therof, the same ad
outrer shall with the swerde be punis-
shed vnto death, according to the tenō
ce of the lawes imperiall. The aduou-
tresse also hath forfetted vnto her hus-
band all her dowry, substaunce, ꝑ goo-
des, and shall for a perpetuall penance
and punishment be locked and shut vp
in prison. The same likewise is rede in
the

Thelawe imperiall

the iudiciall lawes of the holye empyre of Rome, decreed vnder the Emperour Charles the fifth in the yeare M.D. And. M.D.xxii. at Iuglpurge & at Regenlpurg. Yf a maried mā bring a mo tall accuſacion vpon a nother man b cauſe of aduoutrye committed with hy wyfe, and preuayleth in ſentence agai him the ſame aduoutrer and aduoutr ſe ſhal be punished acozding to the det mynation of our fozefathers and of o re imperiall lawes. Now what punis ment the imperiall lawes haue appoy ted, it is declared a foze.

Why aduoutrye was ſo ſore punſhed.

This allegacion concernynge the p niſhment of aduoutrye I am ſure w many men maruayll at and eſteme it ſ ue and vntollerable. But yf they wol conſyder the mater right, ſettynge aſſ tion, and euell cuſtome a ſyde, & wold ponder well what aduoutry were a what folowyth it, they ſhulde not wo der ſo ſoze at ỳ punishment. Aduoutry is a deſtruction and vnclene diſhonou of the ordinaunce of God, a wickednes growne out of the deuell and vnclenn of the fleſh a ſhameleſſ vnfaythfulneſ ſe, a wilfull treuce breakynge and perur ry. And that this is to maye euerye ma conſyder by the chapters goynge afor Wedlok is the ordinaunce of God the which both ỳ parties ought ſo to k

knyt

myt the one vnto the other, that they
e not diuyded. Paul saieth also, that
aduoutrye is a worke of the flesh. Not
withstondinge, manifeste it is that ma
ried persones at their entraunce do ma
e a perpetuall conuenaunte, and there
allynge vpon God & takynge him to re
orde before the whole congregacion,
hey protwelle trouth, and layth, with
mouth & hād ꝑ one to ꝑ other. &c. Now
f it be but a small trespace to dyssem
le, to, breake, to destroye, and to trede
nder fote all this to forswcare trouth
cuē before God and ꝑ churche, and no
hinge to regarde honestie, and faith,
he must I nedes cōfesse that ꝑ punish
met of aduoutry was to rygorous in ꝑ
lde tyme. But yf it be a iust thing true
ly to punishe vnfaythfull periurye, the
elpyng and contemnynge of Gods
ll honestie then is also the ponishment
f aduoutrye right equall and not to
ore.

Item, yf ꝑ losse of a good thing shul
e be valued after the estimacion of the
wner, then (as touching this life) ther
s no greater dammage, then a man to
ose his owne body. Now is it certayne
hat both the parties maried, are but
ne body, and that (as Paul saieth) the
husbād hath no power of his owne bo
y but the wife, nether hath the wife po
wer

wer of her owne body, but the husband
Wherfore who so committeth aduou-
trye, the same taketh awaye. He eateth,
robbeth & other of his owne body, &
his principall and best good. Di what
honest personne had not rather lyue
theft, stealynge his treasure, and to fal-
tre the lolle of the goodes, then to lyue
an aduoutrer by his maried spouse, and
to reape dishonoure in her.

Aduoutrye & theft cõpared the one to the other by Salomon

Both these vices therfore (theft and
aduoutrye) doth Salomõ in the fore
the Proverbes) laye vpon the balaunce
the one agaynst the other, and shewet
how that aduoutrye is the worse & mo
re tedyous, saying. A theefe is not vtte
ly despysed, that when he is hungrye
steeleth to fede him selfe, for why he is
taken, he must restore seuen tymes as
much, or els all his substaunce. But he
that is so farre out of reason as to ly
be wedlok with a nother mans wyfe
doth either destroye him selfe, or els ge
teth him selfe stryppes and shame, which
shame maye neuer be wyped out. For
the wrath of gelousye & of the husband
(yf he haue tyme to reuenge) will not be
intreated, he will not be perswaded with
prayer, yea though thou geuest him re
wardes he will not receaue them. This
comparison doth euery mã vnderstond
For though a mans good be stolen, yet

yf it

yf it be reſtored him agayne without hurt he wil be intreated for as much as it was done happelye thorow powerte. But yf a mā take his wife in aduoutry he will not be pacified. For it is a very beastly and wicked thinge.

Moreouer, yf a mā take a theke with the demaynor yet hath he no power to avenge him selfe and to slaye the theke But yf a mā fynde an aduoutrer at the dede doynge, he maye be auenged. And though he do wounde, chame or kyll the aduoutrer and the aduoutresse, yet shal he not be punished for the death of them Out of all which wordes euery mā playnely understond what vyce is most greuous before God & before al indifferent iudges. Before theke wordes also, sayeth Salamō. Maye a man take fyre in his bosome, & his clothes not be brente Or can one go vpon whote coles, and his feet not be hurt? Euen so, whosoeuer goeth into his neyghbours wife, & toucheth her, can not remayne vndefyled. Wherby he declareth furthermore ꝑ daunger and greatnesse of this vyce, threatenynge them that thynke (like fooles) to kepe their aduoutrye secrete, and that they shall neuer be take & punished

It serueth to oure purpose, ꝑ thorow aduoutrye, great inheritaunce are al- Alteracions alle

nacions of hereta.

tered, and the right heyres disherited. For oft tymes it fortuneth, that an aduoutrelle hath childre by an aduoutrer and then muste the fayde childre inherite all the substaunce of their pretended father as laufull childre, which yet are vnlaufull, wherby the father loseth his honoure, his kynred hys body & goods, his wife which is his owne body hath true aduoutrer defyled, and ye vnlaufull childre take the goods away. Yf this be not great wronge & wickednesse, the wote not I what a mā may afferme to be vycious ynough therfore though aduoutrye be horrible both in mē & wemē yet in wemen it is moste hurtfull & detestable. For beyde that the aduoutresse alytereth the inheritaūce as I fayde alre{s} with falle promises and shamefull disceat withdraweth and stealeth it frō the right heyres she ladeth first her honest poore husbande wyth great shame great trauayle laboure sorow & payne, in that he is fayne to bring vp those aduouterous childre, whiche are not his owne. Moreouer she dishonourethe her father her mother & kynred. Her childre (euen those that are laufull) muste be ashamed of her, and be doubted of in the worlde, whether thy be laufullye begotten or no. Therfore wha they speake of theyr mother, or heare her named, they

are

are abashed & ashamed. Aduoutresses al
to mak theyr husbandes to be despyded
and of no reputacio, although they be
vertuous and honest men. They are the
occasion that folkes come oft together
which are nyghe of kynred. These and
such like innumerable confusions, sha-
me hurt dishonoure & sylthynesse, folow
out of abhominable aduoutry. I passe
ouer now the murthers poysonynges tre
asos mãslaughters, batayles & warres
that haue ensued after aduoutry, and de
stroyed both countrees & people. This
dyd the auncient and noble mẽ of olde
pondre and consydre and therfore right
oufly and of iuste occasions appoynted
they the punishment of death for aduou
trers. Yet wyll we heare howe aduou-
trers excuse there owne vyce & pondre how
reasonably thy go to worke. They say
Though God haue forbydde aduoutry
vnder ꝑ payn of death yet is ꝑ same pu
nishment not executed, perfourmed or
practysed. For in no place appeareth it
that aduoutrers were put to death.
For Dauid was an aduoutrer, and yet
receaued no punishment therfore.
Yee the Lord Christ him selfe dyd abro
gate and dyssolue the punishemẽt of ad
uoutry, for almuch as he cõmãded not
the woman take in aduoutry) to be put
to death, but bad her go her waye. For

The dex-
te whych
aduou-
trers vse.

whan no man had condemned her he al so let her go. Johan. viii

To that I answere. God in his lawe hath ones expressed how he esteemeth aduoutrye, & how he will haue it punished. Now yf mē haue not done Gods commaundement and accordinge to the same thē is it neuer the better yet endureth ỹ law of God vnmoueable and sure. Neuertheles they of the olde tyme dyd punish aduoutry with the payne of death, as it is sufficiently proued afore out of the stories. The obiection therfore that aduoutrers make, is but vayne. Now though all sentences, and iudgementes that haue bene executed, and practised because of aduoutry stōd not in holy scripture it is no maruayll. For the Byble is not a registre of vnthrifftes and of such as for theyr wickednes haue bene put to execution. Or is it not eydent ynough vnto you, how it was lyke to haue gone wyth Susanna

Death was the punishmēt of aduoutrye.

The aduoutrye of Dauid

Dauid cōmitted aduoutrye ones in his lyfe, which drew hym also & brought him in to greate murther, so that he caused not only his faythfull seruaūt vria but other noble men lykewise to be slayne. Beholde what occasion aduoutrye, geueth. What commeth of it. Trueth it is, he was not stoned to death. But what chaunced vnto him. Euen as he had

had dishonoured a nother mans childe so sawe he shame vpon his owne chil-dren whyl he lyued, and that with grea te wrechednesse. For Ammon defloured Thamar his owne naturall sister. And they both were Dauids children. Yee Absalom dyd, mysserably slaye Ammon his brother, for committing that wic-kednesse with his sister Thamar. Not long after, dyd the same Absalom dry-ue his owne natural father Dauid out of his realme, and shamefully lay with his fathers wyfes. Wher vpon there folowed an horryble greate slaughter, in the which Absalom was slayne with many thousandes moo of the comen pe ople. Now let euery man ponder well byhym selfe, whether it be not a lesse thinge, ones to medle, and so to haue execucyon and dye then to a byde the de ath of so many, and that so longe, with such mysery and sorowe. Therfor was Dauid sorer punished, then yf he had bene but ones, stoned vnto death. And let euery man lerne herby that no man can escape the hand of god, all thoughe the wylde laye no hād vpon him. God punishethe neuertheles: Yee, and that much sorer, whan he doth it not he-re, but differreth it to another worlde.

Where as they make Christ the lorde a mayntayner of aduouterers, it is a

playne The aduoutresse

brought before Christ.

playne and euydent shame. Christ neuer gaue ly bertye vnto synne. For he sayeth I am not come to breake ꝑ lawe but to fulfyl it. Paul sayeth also. To the rygh teous is ther no law geuen, but to the vnrygh teous and dysobedient, to whor mongers, to perioured peesones, to lyers and blasphemers. To the Galathias he sayeth. Walke ye in the spyete, so are ye not vnder the lawe. Therfore, for as much as aduouterers do walke in the flesh and not in the spyete, they are vnder the lawe nether hath the lord taken the lawe and punishment from them.

Moreouer, as touching the storye Iob viii. we must consydre that the lord sayd vnto the wife, woman, hath noman cõdemned the? And whã she had sayde, no man, he answered. Nether do I condemne the. For with this answere sayed he before her the sentence of the iudges. And for as much as he was not come now to gene sentẽce as a iudge, but to saue, he wold not condemne her, and so medled nether with the law nor the acte. The lorde was come now to haue mercy vpon synners, and to call to repentaunce. Therfore sayd he also vnto this woman. Gõ thy waye, and synne nomore. And with these wordes doth the lorde warne all such as are tangled with aduoutry, to cease frõ henceforth

and

and to a mende. God happelye maye ha
ue mercy vpon them, and take from the
the lame dishonoure payne and punish=
ment, which they haue greatly deserued
For God hath no delyght in the destruc
cyon of a poore synner, but will rather
that they conuerte and lyue. But yf ye
will not turne, yf ye will nedes be stif=
necked and styll setforth your shamelef=
le forehead, the verely doth god watch
ouer your wickednesse, and saieth Hier.
v. In the delyre of vnclenly lust, they
are become lyke old stallandes, euery
one neyeth after his neyghbours wife.
Shulde not I punishe this? Wherfore
ye aduoutrers, loke for none other, but
God will plage you for shameleſſe actes
of wickednesse and whordome. For ab
homination, vyce, periurye, and shame
full matters are they, that ye go aboute
withall.

The .xv. Chapter.

¶ How one that intendeth to mary,
shulde chose a mete, honest, and vertu
ous mate.

AND hytherto haue I declared
whēce wedlok commeth, who
dyd institute it, what it is, how
it ought orderly to be cōtracted,
what be the occasions, ende and vertue
therof. Item how holy, profitable, and
good it is, Agayne, how horrible, noyfo

me, & ſhamefull, whoꝛdome & aduoutry is. But foꝛ aſmuch as in the occaſions of wedlok it is mẽcioned, hoẅ ꝑ wedlok was oꝛdeyned of god, to the intent that maried folkes ſhuld ſpend theyꝛ lyfe in ꝑ mutuall participaciõ of all ſuch thinges as god ſendeth, that they may bringfoꝛth childꝛen, oꝛ they may auoyde whoꝛdome, oꝛ foꝛ the eſchuinge of perellous ſolenciſe, that the one maye be a conſoꝛte & helpe to the other accoꝛding to ꝑ will of God. And foꝛ aſmuch alſo as in the meane ſeaſon there lyeth great impoꝛtaunce and waight vpon it what maner of companiõ & mate thou cholſeſt, how thou mayeſt liue with him and (yf god gene the childꝛẽ) howe thou mayeſt bꝛinge thẽ vp. Therfoꝛe in thys parte of my boke folowing, I wil treate how a mete honeſt & vertuous ſpouſe ought to be cholen. Afterward, howe they ought on both the ſydes to lyue well and right together, to kepe and increace the mutuall loue and trouth of mariage, & fynally how they muſt well and vertuouſly bꝛing vp theyꝛ childꝛen.

There lyeth much wayght in the election of thy mate.

Foꝛ who ſo cowpleth him ſelfe with bꝛauling folkes, and cõmeth to diſquietneſſe, may not cõplayne therof. Why left he not ſuch contencious perſonnes without his houſe? Who ſo now will haue a peceable mariage, muſt not chooſe him

se him an vnquyet mate. He that will plante any thynge, doth fyrst consydre the nature of the ground, in the whych he intendeth to plante. Much more shuldest thou haue respecte to the condicion of thy spouse, out of whom thou desyrest to plante children, the frute of honestie and welfare. And lyke as plantinge and carefulnesse hath greate power in all growing thinges, so hath it greater vertue and strēgth, yee and better frute in the dilygēt bringynge vp of children Where as mariages & childrē do sometyme prosperre euell, the greatest cause therof, is the fault in chosinge the parte, and in the chyldrens bringynge vp. Now where as we fayle in this behalfe, it cōmeth eyther of oure owne fonde affeccyon which we folow, and are seduced therby, or els commeth it of ignorāunce, as whā folkes wote not whether vnto they ought to haue respect, or how to do in the cause. And seynge that in these poyntes stondeth the makinge and marryng of wedlok. I will fyrst note in fewe wordes the most necessary thyng that maye be spoken herof. And fyrst will I speake of ỹ cosyng of a spouse.

The chosynge, is a receauinge or acceptinge of such thinges as we thynke are mete for oure ende & purpose. Therfore euery electyō hath a fynall respect.

F.v. that

What the electi-ons.

that it is dyrected vnto. For alwaye now as our talkinge here is of the election of a spouse, we must reduce to our remembraunce the end of wedlok that is to saye the causes why and wherfore it is contracted. Now haue we heard afore, that the causes, why it was ordeyned, and wherfore it is to be receaued of the two persons, are these, euen to the intent that they both shall continually dwell together, & spend theyr lyke in the mutual participacio of all such thinges as God lendeth, that they may bringe forth children, or that they may auoyde whordome, or for the eschuinge of parteliouse soliptarynesse, that the one maye be a cohort & helpe to the other, accordinge to the will of god. Therfore thou that wilt chose must haue respect vnto these forsayde poyntes, as to the fynall ende & marke set before ye & must pyous whether the persoune whom thou thinkest to ioyne vnto thy selfe, haue these poyntes which thou hast heard now recyted And the same shalt thou well prone, yf thou note diligentlye the ryches that are in man, of the whiche I wyll now speake.

Thre maner of ryches in man.

Thre maner of ryches are ther in mā the ryches of the mynde, of the bodye, & of temporall substaunce. The best and most precious are the ryches of ye mynde

de, as they without which ꝑ other two are more hurtfull then profitable. The ryches of the mynde are the feare of God, sayth, gods glory, gods seruyce, vnderstondyng or knowlege, prudence, treuth, soberneſſe, righteousneſſe, lyberalyte, chaſtite, humbleneſſe, honeſtie, nouetoure, lynglenelle, and diligence, and such like vertues. Theſe lye not stil nether hyde the selues wher soeuer they be, but breake out dyuerſe wayes, so that they maye wel be spied, but specially in talking. For our Lord Christ dyd saye. Out of the abundaunce of ꝑ hert speaketh the mouth. They of the old tyme sayde, that a mans talkinge is the myrroure and messenger of the mynde, in the which it maye be sene without, in what case the man is within. Therfore who so will knowe and haue experience how a mans mynde standeth, let him diligently note his communicacio whether it be sayned with the feare of God, manerly, true, ernest, honest, stedfast and reasonable, or whether it be churlysh and vngodlye, vycyous, vayn glorious, fayned (full of wordes, vnstedfast vnhonest, vnreasonable and ioyned with lyghtneſſe. And of theſe frutes thē shalt thou knowe the tree and rote of ꝑ hert. And though ypocrely dyde much dissemble in talkinge, yet cā no ypocrite go

Ryches of the mynde

Language

The feare of god.

all waye so craftely, but he shall somtyme stomble and bewraye him selfe.

But for the moze fuertye, it is good for the not onely to marke his communication, but also other gestures & maners, how the man now behaueth hym selfe, howe he hath done bytherto, what name and fame he hath had, & yet hath what opynion other wise & honest men haue of hym, how he behaueth hym selfe in stondinge and goyng and in all the partes of his body, what raymēt he vseth, whether it be vayne, wozlish, wanton, lyght, oz manerly, & accozding to his estate reputation and power, that is to say, honest raymēt. For raymēt doth oft geue certayne and sure testimoni of vyde, lyghtnesse, wantonesse, inconstaunce, vnshamefastnesse, boastinge, and of typpynesse oz vnclennesse, and other vices oz vertues that are in man. Soo may much be spied also by ỹ cōpany & pastyme that a body vseth. For a man is for the most parte condicioned euē lyke vnto them that he kepeth cōpany with all. Ye le that amonge beastes wyld and tame, lyke will to lyke. The educacyon also geueth great typtymony, namely by whom, and how euery one is brought vp, whether it were a mōg vertuous psones oz euell, whether the partie hath contynued in the nourtoure of the ver-

Reputacyon.

Garment

Cōpany.

The bringe vp.

tuous

nous and shewed him selfe obedient, or whether he hath broke out of his discipline, & followed his owne wilfulnesse. For it is a small matter for the to haue dwelt among vertuous men, but rather herin lyeth the wayght how farre & how muche thou hast followed them & bene obedient vnto them. Judas was amonge the Apostles, brought vp of the lord Christ, but for all that was he neuer the better. For he left not hys wicked pyankes, nether was he obedient.

Throwow the occasion of all these thinges, and other lyke appertayninge to the same, ought euery one to discerne the parsone whom he hath chosen to take to mariage, and to be that he be endewed with the sayde riches of the mynde, and that to his purpose he be righte peceable, honeste, mete and conuenient for him to lyue with all in wedlok, as it belemeth and as god hath instituted.

For like as in the mynde there are such vertues as we haue spoke of, so are there in it also noysome wicked vices and destraccions, as vngodlynes, dispisinge of gods worde, mysbeleue, ydolatry, Mawmetrye, ignorannce, churlishnesse, lyege, fallhode, ypocrelye, vnryghteousnesse, backbyting, mistemperaunce, drowsinesse, couetousnesse, vnchastite, vnshamefastnes, mysnourture, rashnesse, furious

Frowarde wicked qualites of the mynd.

furious wantonnesse, pryde, presumpcion, vayne glory, chiding, brawling, and vnhandsomnesse. Who so now chooseth hym a mate that is tangled with such noysome vyces, seketh not a spowse for a ryght peaceable and good honest life, but an hell, a paynfulnesse, and destruccion of all expedient and vertuous lyuyng. Specially there is litle good to be loked for, where as is vngodlynesse and delpplinge of gods worde.

The delpt sing of gods worde

For like as the feare of god draweth the whole garlād of vertues with it, so bringeth vngodlynes all vyce and abhominacion, yee & shutteth vp the waye to amēdmēt. For who so will not heare gods worde, refuseth all goodenfourmacion, & therfore is there no amēdmēt to be hoped for in him. And where as is no shamefastnesse, there dare the shamelesse persone do euery thing that lyketh him

Unshamefastnes.

Where lyenge, boasting and lightenesse is, there can no certaynte be had, there wandreth all in doubte what so euer is spoken and done. Where pryde is, there is also rashnesse, wilfulnesse, presumpcion, contempte, dysdayne, murmuring and obstinate rebellion. And where as such be there is nothing but brawlinge chiding, and neuer one good houre.

Lyenge Pryde.

Wherfore he that wyll not lacke the right poyntes of mariage and of a com-

mod i

modious lyke, let hym haue respecte to the ryches of the mynde, and chose him such a persone, as is endewed of God with such ryches, and not with a noyto me or frowarde mynde.

The ryches of the body.

After the ryches of the mynde, do the riches of the body folowe next, as is a bewtifull or wel fauoured body, healthy conuenient age, &c. A bewtifull bodye is such one as is of right fourme, and happe, mete and of strength to beare childre, and to kepe an house euen such a persone as thou canst fynde in thyne hert to loue, and to be content withall, &c. Of the bewtye of the body (where there is els no good qualitie belyde) saieth Salomon, Prouerb xxxi. As for fauoure it is deceatfull and transitory, and bewtye is a vayne thing, but a woman that feareth god is to be commended. And Prouerb. xi. A fayre woman without discrete maners, is lyke a ryng of golde in a Swynes snowte. Therfor are they all starke fooles, that in chosynge them wiues, loke onely to theyr bewtie, and regarde not the riches of the mynde. Afterward doth y same bewtye turne them to disquietnesse, to payne and trouble.

Bewtie.

Health also must be considred in the election lest thou with al that thou hast perishe, and lest thy whole house be poy-

soned

toned ād hurt. Neuertheles I speake he re of soze contagious sickneſſe & not of such daylye infirmities and small dise ases, that al me are subdued vnto. But I speke of madneſſe, frenesye, the fal lyng sickness, lamenes leprosy, frēsh pox kes oz such like whiche euery mā shul de greatly abhoze. Notwithstondinge where maried folkes which now are to gether be visited with such diseases thē must one suffre with the other, as they that are in one body. As for ꝓ due, and conuenient age, we spake of it in the fir ste Chapter.

Riches of temporall substaūce

¶ To haue ꝓ goodes of temporall sub staunce is to be borne of noble parētes, oz to cōe of a worshipfull stock, to haue ryches, great offices, gaynes, oz occupi ges, & such like. The highest nobilite, & most worthy of cōmendacio, is to be no ble in vertues in good wozkes, maners & codicions. Who so doth come also of noble parentes, is the more to bereput ted. But to be a gētle borne & to vse him selfe vngētly is euen almuch as to shame him selfe and his. There haue ben fould many which came of a low birth but they garnished ther hynred so with vertues and noble actes, that they and their stock attayned to great ꝓsperite There are many this day that come of famous houses and noble parentes but

Nobilite

they

they leane to much to theyr berth, yee they are wilfull mynded, and thynke, that (because of theyr nobylite) they may do what they list, and that theyr doynge bycommeth them well, and yet are they so noble (that is, they so excell) in all vyce and abhomination, that they bring themselfes to dishonoure, and to contempte and hatred of all men.

Temporall goodes.

Let euery man therfore loke ernestlye to this matter lest anye man intending to haue the golde, and catchinge the whote cooles do burne him selue without recure. For temporall goodes sake, the matter mycarieth and is in daunger. There is somtyme great riches but with litle honestye is togathered together. And with the same ryches, will not be alwaye prosperite peace and reste. Many trulle to theyr goods, and nothing will they lerne, therfore also can they do nothinge but liue deputely, and with pride excesse and dishonestye to waist it awaye, that hath bene long gathered together. Now whan, ther is alwaye taken from the heape, and nothing layed therto it waisteth away in processe of tyme, how greate so euer it hath bene. Then followeth powerte, yee an intollerable, and vnpacient powertye. For they that now lathe out all together haue had no necessyte hytherto, but

were in all welth, therfore after such a sone shyne, there commeth euer an intolerable heate, and thencefoorth begynne they to warme them selues at the bare leaues.

Who so now in his electyō loketh to the multytude of goods, and not how they were wonne, and whence they come, he hath customably such a smokye hat set vpon his heade, that all the water of the thamys can not washe away the soote therof. Good without good honestye is adeedly poyson, and the bodely deuel him selfe. Goodes ꝛ riches in the hād of an vndiscrete ꝛ ignorāt mā is as a sharpe knyfe the hand of a child that doth no good therwith, but woundeth ꝛ destropeth it selfe. Wherfore let euery mā in the electyō haue more respecte to discrecyō ꝛ knowlege, then to ryches. Moreouer an hand ꝓ is occupied ꝛ winneth ꝛ getteth his liuing godly ꝛ honestly doth farre excell any ryches that are wōne. A ryche mā which hath great goodes in his hād ꝛ yet hath lerned anothing with all ꝛ nothinh can lerne whā he onces loseth his substaunce ꝛ goodes he can wynne nomore but commeth immediatly to the staff and waket. As for such one as hath applyed him selfe to lernynge, he is lytte to some office, he can and is able to occuppye and laboure

Winninge and occuppenge.

and

and though he ones or twise loseth ꝑ he hath yet can he wynne moze agayne.

And though no mā with his election shulde haue ſpeciall reſpecte vnto tempozall ſubſtaunce, yet ought no man to behaue him selfe vncircumſpectlye, nether lightly to regarde honeſt prouiſion For lyke as out of greate riches ther foloweth pride euē ſo out of pouertie there foloweth much euell. Therfore it is not vnright that thou in thyne electyon conſidre how thou maiſt honeſtly wynne thy bred, wherof thou mayſt lyue with thy ſpouſe, and what thy ſpouſes ſubſtaunce and occupinge is, and how the ſame may be an help to thy cōuenyente lyuinge. Yf thou now will not regarde the moze excellent and better thinges, but haue onely reſpecte vnto the goodes, thē mariest thou not the perſone but the goodes. Wherof yf there be not ſo much as thou woldeſt fayn haue or yf it wayſt awaye, then fare well all thy loue which commeth thozow riches bewtye or other like ſmall occaſiōs: is euē as a fyre that is made of ſtraw or towe it groweth ſone and is greate, but ſtraight waye it vaniſheth. Euen ſo is that loue thozlye extinete, which ſpringeth not of durable occaſions: yf a fyre be made of whole ſtrōg wode it geueth a good natural heate lykewyſe yf thou

in the eleccion of a ſpouſe haſt reſpecte vnto the true, godlye, & honeſt poyntes, thē is thy loue of ſo much the longer co tynuaunce.

The effecte of the election

And to be ſhorte. Let euery one with his eleccion, haue reſpecte vnto thoſe poyntes, for the which wedlok was ordeyned of god. Thē whether the partie (whō thou art mynded to chooſe) be reaſonably endewed with all thoſe poyntes or no, And to the intēt that the ſame maye wel be perceaued, let euery mā haue faith full reſpecte here to the riches of the mynd, whether the perſone be godly, wiſe, diſcrete, true, faythful, honeſt, ſober & louing. Item whether ſhe be whole & ſownde, & not laden with ſore diſeaſes, deformed, ſluttiſhe, ſylthy, euell fauoured, & what her eſtate is, what power and poſſibilite ſhe is of, how, where, & with whō ſhe hath benebrought vp whereupon ſhe lyne & what ſhe occupieth how frutefull hadlome houſwifly, laborious and quicke ſhe is. Yf beſyde theſe, thou fyndeſt other greate riches (bewty & ſuch like gifres) accompanyed godly and honeſtlye by them thou haſt the more to thanke god for.

Prayer.

But ſpecially and before all other thinges, we muſt faithfully with feruentneſſe and ſtedfaſt beleef, (without ceaſſynge) make oure intercellion, and prayer

vnto

vnto god to whom all hertes are open and knowne that he will not suffre vs to go a mysse, but (as a father) helpe and gyde vs to a right mariage, in ỹ which we maye lyue honestly and prosperously (euen as we ought, to his honoure For it is god onely that prouydeth the mariage, that hath the hertes in his hande and that geueth the will, as it is sayde in the chapters afore. But lyke as in other poyntes and matters the ordinaūce of God doth not destroye lawfull instrumentes: Euen so here in this cause, the institucion of god denyeth not the ordinate electyon, but ye them that feare god they go both together.

Of this ordinaunce of god ỹ ordinate election, we haue a very fayre example, Gene. xxiiii. Where Abraham sente his seruaunt in his message, to get hys sonne Isaac a wife in Mesopotamia. The same seruaunt begynneth his matter with prayer ỹ sayeth. O lorde God of my master Abraham, send me good spede this daye, ỹ shew mercy vnto my master Abram. Lo, I stonde here by the well of water (for he taried there wyth his seruauntes ỹ camels without the cytie by a welles syde) and the daughters of the men of this cytie will come out ỹ drawe water. Now the damsel to whō I saye, stoupe downe with thy pitcher ỹ let

A notable ensample of the election and earand in the cause of Matrimonye.

let me drinke, yf she saye, drinke, and I wil geue thy camels drinke, therby will I knowe, that she is ỳ same, whō thou hast ordeyned for thy seruaunt Isaac.

Beholde, in this prayer doth Abrahās seruaunt knowlege the ordinaunce of God, and that God only prouideth the marīage, and yet neuertheles he falleth to prayer, and vseth that meane. For it folowethin ỳ story And it came to passe, that before he had left speaking, Rebecca came forth, & caried a pitcher vpō her shulder, and she was a very fayre damesell and vnblemished virgine, and came downe to the well to drawe water. Thē ranne ỳ seruaūt vnto her, & asked her drinke, & she sayde: Drinke syr. And with that toke she downe her pitcher and gaue him drinke. And whan he had dronken, she sayde. I will drawe water for thy camels also, ỳ they maye drynke. And so she made hast, and poured water out of her pitcher in to ỳ troughe and gaue the camels drinke. But the mā maruayled at her, and marked her well, and helde hys tonge. &c. No doubte, he had respecte to ỳ ryches of the mynde and of the body, and perceaued that she was gentle, seruisable, lowly, geue to laboure, quyck in her business, louing toward straungers, that she was not vntaught or nycely brought vp, nor

vp, nor a hygh mynded or deyntie beast but honest and hadlome. How she was condicioned, could he not knowe better then by such tokēs. She was yet an vntowched virgyn, and therfore also wel nourtoured, and no nyce thynge.

Whan she commeth to the well she maketh no stoppe, nor bringeth a sorte of yong felowes with her, neither standeth she gasynge and wōdrynge vpō the straung man, but quyckly, and straight goeth she her waye, & tendeth her owne busynesse. But assoone as the olde honest man (Abrahams seruaūt) spake vnto her she sheweth her selfe very curteous and gentle. Full reuerently calleth she him, syr master or Lorde, and serueth him quyckly, asketh no questiōs of him and maketh no moo wordes. These are right vertues, highlye to be commended in a virgyn. Moreouer this damesell is praysed for her bewtie and fayrnesse of her bodye, which was euen asmuch the more excellent, as she exceaded in vertuous condicions.

Thou wilt saye, see but where are the other giftes of God & riches of the mynde, as the feare of God, true beleefe, &c. I answere, The sayde vertues were not in her without the feare of God & faith Abraham also had taken an oth afore, of the same his seruaunt, after this ma

ner. Thou shalt sweare by the Lorde of heauen & erth, that vnto my sonne thou shalt take no wife of the daughters of the Cananites, amõge whom I dwell, but shalt go to my countre and kynred and thence bringe him a wyfe. The Cananites were corrupte and lost in theyr fayth and maners, geuen to ydolatrye & abhominacion, yet were they mightie & ryche. But they in Mesopotamia (whe re Abraham was) feared god and were vertuous, notwithstondinge they were not of lyke power and ryches. Neuertheles Abraham folowed after the feare of God, and therin leaueth he vs an ensample, that we all shulde be gladder to haue God, then Mammon. And thus hast thou also, that in this mariage, there was great experience of fayth.

When the seruaunt now had with sylence consydred the excellente gyftes in the damsell, he asketh her furthermore whose daughter art thou? She answereth. I am the daughter of Bathuel and Nahor is my graundfather. Then Abrahams seruaunt toke out a ryng of gold and other Jewels, and gaue her them. For no vncomely thinge is it to geue honest presentes to honeste damesels in the way of honestie, and so to moue theyr myndes vnto the honoure and loue of mariage. Els or other

wyfe

wyfe, and of fulpicious perſons ought honeſt damefels to take noue. For it is no vntrue prouerbe. Whe that taketh the pedlers ware, muſt be fayne to haue the pedler him ſelfe alſo at the laſt. ꝛc.

Moꝛouer the ſeruaunt thought he wold proue, how frendly, mercyfull, harbarous and faithfull the damefell was and ſayd. Haue ye rowme in youre fathers houſe to lodge in? And ſhe ſayd vnto hym. We haue plentye of lytter ꝛ prouender, and rowme pnough to lodge in. Yet becauſe ſhe wolde not take much vpon her. ſhe ranne in, and tolde her bꝛoth. ꝛ Laban the matter. Who immediatly made ready ꝓ ſtable, goeth forth to the well, and bꝛingeth the ſeruaunte in to the houſe, and ſetteth meate before him. But the ſeruaunt ſayde. I will not eate, tyll I haue fyꝛſt done my erande. And ſo beganne and tolde, howe that hys maſter Abꝛaham had one onely ſonne, how riche he was, and how he had ſent him to Melopotomia to get hys ſonne a wyfe.

A fourme of the eaꝛande in mariage

Then tolde he how he made hys pꝛayer vnto God, ꝛ came to the well, ꝛ how theyꝛ daughter Rebecca came to ꝓ well alſo, howe ſhe behaued her ſelfe, and what ſhe dyd by the which he vnderſtode that God had pꝛouyded theyꝛ daughter foꝛ his maſters ſonne. So that now

hys request was, that they wolde geue him a fynal answere, whether they coulde be contēt to mary theyr daughter to his masters sonne, or no. Wher vpō the damesels father and brother answered This commeth euē of the Lorde, therfore will we not saye agaynst it. &c.

And thus out of the storye we lerne, that whan we haue made oure faithfull prayer vnto God, appoynted oure election ordinatly, & vsed the other meanes we must do our earande vnto the parētes or tutours of the partye, and how and after what maner we ought to do it. The damesell also is enquyred whether will is, she consenteth, and therwith is the mariage concluded. Thus much I haue spokē concernyng the chosynge of a conuenient and mete spouse, and of the earande appertayninge to the same.

Trweth in cōtractynge of mariage.

Yet in this thinge also must I warne euery reasonable and honest persone to beware, that in contracting of mariage, they dissemble not, nor lett forth anye lye, but rather vse trueth, and tell how euery thing standeth. For they that lye & dyssemble, do afterwarde cause much displeasure amonge the that are discea ued. Let euery one remembre, howe loth he wolde be to be disceaued him selfe, & that it is comenlye sayde, In mariage ought no man to be begyled.

Euerye

Euerye man likewise muste esteme the parsone to whom he is handfasted none otherwise, then for his owne spouse though as yet it be not done in the chur che nor in the strete. For thus is it wryten. Deut. xxii. Yf a mayde be handfasted to an husbande, & then a man fynd her, & lye with her, they shall both be caried out of the cite, & stoned vnto death

The. xvi. Chapter.

¶ Of the weddinge.

AND to the intent that all inconuenyences for to come (whych might afterward grow, eyther touchinge the goodes or the promises) may circunspectlye be preuented therfore after the handfastinge and makynge of the tōtracte, the church gorng and weddynge shulde not be differred to longe, lest the wycked sowe hys vngracyous sede in the meane season. Lykewyse the weddynge (and cohabitacion of the partyes) ought to be begonne wyth God, and wyth the ernest prayer of the whole church or congregacio. But in to thys dyshe hath the deuell put hys foote, and myngled it wyth many wicked vses and customes. For in some places ther is such a maner (wel worthi to be rebuked) that at the handfastynge there is made a great feast and superfluous banchet, and euen the same

nyght

night are the two handfasted persones brought and layed together, yee certayne wekes a fore they go to the church. Which is no thyng els but a wycked lust, and a p'ayne euidence, that thou lyst le regardest the blessynge (euen as dyd Esau) and that in wedlok thou sekest nothinge but carnall delyte.

Maried folkes go to the church, a fore they lye to gether.

Christ commaundeth vs, that fyrst be fore all thinges and in all thinges, we shall seke ꝑ kyngdome of God. And for asmuch as he him selfe dyd opēlye coun ple the fyrst mariage together, & blessed both the parties, therfore the congrega cio̅ thorowe the ensample and spyrete of God, hath ordeyned, that he partyes shall openly & before all thynges, come to the church, & there declare & confirme their mariage in the face of the church, & of Gods ministre receaue the blessing and committe them selues to the co̅ prayers of the congregacio̅, and enioye the same. ¶ This godly ordinaunce ought euery reasonable Christē man to pryse re aboue his owne fonde affection, and not fyrst to seke the bācket and the bed in his mariage, but Gods kyngdome, and then fyrst to be wedded and dwell together in the name of God.

The occa sions and commodi-

For in the layde ordinaunce we must not onely consydre and not the acte and example of God, but also those profy-

table

table and Christen poyntes folowinge
Fyrst, with this ordinaunce is it open
ly declared in the syght of all the worl
de, that it is god which knitteth ꝑ knot
of mariage. For that the ministre of the
church doth, that doth he in the name
& accordinge to the ensample of God.

tes that cōmeth of this ordi naunce.

Secondly, with this ordinaunce is te
stimony geuen, that wedloke is honora
ble and pleasaunt vnto God, an holy
work of the light, and no foule work of
darkenesse. For ꝑ parties darre syghtly
come in to the open church (euen in the
syght) where gods workes only are pra
ctised. As for the workes of whordome
and dyshonestye, they hyde them selues
in the darkenesse. It is sene also by the
goynge to the church, who kepeth hou
se with God and honestie in wed ok, &
who with the deuell, & shame in whor
dom. Not only this, but also what they
be, that a monge Christen people are to
be suffred together as honest parsones
And who (as harlottes and vnthryftes)
are to be expelled and dryuen from a
sunder.

Thirdly, in this ordinaunce is euery
one warned, faithfully to kepe his pro
mes, made and geuen to his spouse, be
fore God and the whole churc: For ꝑ
a man haue cause to be ashamed whan
he promiseth ought in ꝑ presence of ho
nest

nest people and kepeth it not: Much mo re ought aduoutrers to be ashamed, ꝙ breaketh theyr promes made before god and the congregation.

Fourthly. God wil geue his blessing to thē that contracte wedlok in the fea re of him, and confirme it accordinge to his ordinaunce. Which thing the faith ful maye assuredly loke for at his hand Gene. i.

Fifthly. There is Gods worde decla red and taught how holy a thinge wed lok is, how maried folkes ought to beha ue thē selues. ꝛc. Ther euery mā that is maried allredy is put in mynde of hys promes, & they that somtyme lyue euell in mariag, are called to repētaunce like as they also, that leade an honest lyfe, are confirmed in all goodnesse.

Sixtly there is made a general prayer of the whole congregacion in the na me of Christ, for those new maried folkes and for the whole state of matrimo ny. Now hath the Lorde promysed that wher two or three are gathered together in his name he will be in the middes a mong them therfore is it well to behop ed, that he will be much rather in such a whole congregacion, and heare theyr prayer. All these occasions considred, let not the faythfull despise Gods ordi naunce, but behaue them selues so, that

dyligentlye and a foze all thinges they
seke the kyngdõe of God, & take that in
hãd which is honest profitable & good.

But the deuell hath crept in here also
and though he can not make the ozdi-
naunce of goinge to the church to be vt
terly comitted & despised, yet is he thus
mightie and can bringe it to passe, that
the ozdinaunce is nothing regarded but
blemished with all maner of lightnesse.
In somuch that early in the mozninge
the wedding people begynne to exceade
in superfluous eatinge & drinking wher
of thy spytte vntill the halke sermon be
done. And whan they come to the preac-
hing they are halke dronke, come al to-
gether, therfoze regard they nether the
preaching noz prayer but stonde ther õ-
ly because of the custome. Such folks
also do come vnto the churche with all
maner of pompe and pryde, & gozgious
nesse of raymentand Jewels. They co
me with a greate noyse of balens and
drõmes wherwith they trouble ỹ who
le churche, hindze them in matters pec
tayninge to God. They come in to the
Lordes house as it were in to an house
of merchaundise to laykozth theyz wa-
res and offre to sel them selues vnto vy
ce and wickednesse. And euen as they co
me to the church, so go they from the
church agayne, lyght, nyce, in shamefull
pompe

Abuse at weddinges.

pompe & vayne wantonesse. What thinkest thou faithfull mā that such church goynge obteyneth before God vereye more indignacion and displeasure, then fauoure and grace.

Wherfore let all vertuous and honest people take here monycion to leaue such abuse, yee such synful and vycious church goynge, there as it is yet practised. And let thē take theyr honest kynsfolkes & neyghbours with thēr in good sealō soberly discretely lowly, as in the sight of God, without pompe, manerly & in comely honest rayment, without pride, without dyssimulynge & pppynge, let them go in to the house of the Lord and there heare þ Lordes word, make their faythfull prayer vnto God with feruentnesse and stedfast beleke receaue the blessyng, and then manerly and with syence to go home agayne.

After þ goyng to the church, is there no lesse inconuenience vsed amonge many multitudes, then in the church goynge. For whan they come home from the church then begynneth excesse of eating & dryncynge. As for the poore, they are out of remembrauncē And as much is waisted in one daye, as were sufficient for the two new maried folkes halfe a yere to lyue vpon. The dayes of Noe mencioned in the Gospell, and the para-

ble

ble of the ryche mā and Lazarus, haue there rowme ynough. Let euery mā loke, that with such excesse, he play not also wyth the ryche mā in the pyt of hell.

After the bancket and feast, there begynneth a daynē, mad, and vnmanerly fashyon, For the bryde must be brought in to an open dauncyng place. Then is there such a rownyng, leappyng, & typpynge amonge them, then is there such a lyftynge vp and dyscouerynge of the damsels clothes and of other wemens apparell, that a man myght thynke, all these dauncers had cast all shame behynde them, and were become starke madde and out of theyr wyttes, and that they were swozne to the deuels daūce. Then muste the pooze bryde kepe foote wyth all dauncers, and refuse none, how scabbed, foule, dzonken, rude and shamelesse so euer he be. Then muste she oft tymes heare and see muche wyckednesse, and many an vncomely wozd. And ꝑ noyse and rombyng endured euē tyll supper.

Hyn and excesse cōmytted at weddyng

As for supper, loke how much shamelesse and dzonken the euenynge is moze then the moznyng, so much the moze vyce, excesse, and myslnourtoure is vsed at the supper. After supper muste they begynne to pype and daunce agayne of a newe. And though the ponge personnes

beyng weyr of the habityng, noyse and inconuenience) come ones toward theyr rest, , yet can they haue no quyetnesse. For a man shall fynde vnmanerly and restlesse people, that wyl first go to their chamber dore, and there synge vycious and naughtye balades, that the deuell maye haue hys hole triumphe nowe to the vtter moste.

But here let euery Christen man consyder, what an vnmanerly and frowarde custō, thys is, and how vnmete a thinge it is that such vnclennesse should be practised amonge Christen people, whyche ought to be holy. Wariage shuld be an inhibition and manifest condemnation of all inordinate lust, of all excesse, of all wanton and vnshamefast lyuyng. And yet is the same chast estate wexē with superfluyte and ryote, to the great hurt of the bodyes, soules, and goodes of the ponge folkes. Or is there anye man so greatly destitute of vnderstandyng, that he perceaueth not thys? Why doth no mā then refourme it? Or wyl we wyth wyolence prouoke and dekye almyghtye God? Nowe go to, thoughe the myre fall vpon youre heades, we can not do wythall.

Louemēt e honest myrth.

Thou wylt say. What hath god the forbydden honest folkes to make merry togethēr or to daunce honestlye in all good

good maner? I answer. What so euer god doth not inhibite and condemne to be synne, may not be called synne by any man. Is for myrth with honesty, it is a grace and gyft of God, and herof commeth it that they of olde dyd saye. Honeste myrth shoulde none forbydde. Wherfore though a Christen man vse conuenient myrth with nourture, temperaunce and thankfulnesse, he synneth not. For god hath not inhibited man to be merry with honesty and in dewe season. Thys is manifest. Hiere. xxxi. And Salomō sayth, Ecclesiastes. iii. There is a tyme to wepe, & a tyme to laughe, a tyme to mourne, and a tyme to daunce, a tyme to embrace, and a tyme to refrayne from embracyng. In conuenient tyme therfore and place, may faythfull Christen men haue ordinatly all maner of myrth in instrumentes with honesty at maryages, or other ioyfull tymes, whā God geueth peace, prosperite and fayre wether. The abuse, the ryote, and excesse (agaynst the which only, we here speake) marreth all, and bringeth inconuenience in these and all other thynges. And so after great vntēperate, and vnmeasurable myrthe, there foloweth comenly exceedyng great & perpetuall sorow. Wherfore let all faythfull christē men take here a mencion, at theyr wed-

dynges to put away all vntemperaunce and wyth nurtoure & honour to begyn that honorable state, so shall God in encrease hys grace in the, and graunt the to lyue in lōge and honest myrth. Or els yf they fall in to trouble, he shall not leaue tyem wythout comforte.

¶ The. xvii. Chapter.

Of the fyrst cohabitatiō (or dwellyng together) and loue of maryed folkes.

AFter that we now hytherto haue brefely spoken of the election of a comely spouse, & of the eaconde in the cause of maryage, of the church goyng also, and of the declarynge and confyrmation of the partyes in wedlocke: I must declare, howe they both may lyue well and ryght together, and faithfully kepe and increace the lone and bewtye of maryage.

Daunger in the fyrst cohabitation.

And here the fyrst dwellyng together is most daungerous of al. For where folkes neuer came together afore, and the one is not yet accustomed wyth the other, and were contryme also the are of cōtrary condycōs and natures among them selues: There or euer they cā dwell vnder one roffe, and afore the one lerneth to knowe the other, muche contencion happeneth many tymes, and yf the same be not preuented at the begynnyng, there spryngeth worse thynges therof.

For

For the deuell the enemye of all vnyte/
creepeth in here also, and laboureth fast,/
that he may by the wyfe haue hys pozcion/
and that he may make the marped folk/
kes not to agree well the one wyth the/
other. Against whom they that ar now/
marped, must diligently watch & fyght,/
and geue the deuell no place, but remem/
bze well, what wayes folow vnto them/
by such to early discozde. And the same/
may they learne by thys ensample folo/
wynge. Yf two boozdes at the fyrst be/
not well coupled and ioyned the one to/
the other, they neuer are fastened ryght/
afterwarde. But yf the fyrste couplyng/
and ioynyng together be good, then/
there afterwardes no violence dyde the/
boozdes asunder, yea the whole booz/
doth sooner breake, then the glewynge/
of them together.

They therfore that are maryed, must/
applye they spretall diligence, that they/
fyrst cohabitation and dwellynge toge/
ther be ioynyng & frendly, and of sepa/
rated thoughtfull contencion/
for so that the whole estate of your ma/
riage prospere the better, & haue the mo/
re tranquilite and rest, as longe as ye ly/
ue. And though there happe to aryse a/
ny clowde of discozde, yet the beware/
that at the left there be not to much dis/
pleasure, dyldayne & inconuenience. For

yf at the begynnyng of mariage there chaūce such rude rattle and vncomely dissonde, then will it alway be breakyng one, euen as lede with great woundes and vyolent leggs, which seldome are sethorowly healed, but some tyme they haue payne at the hartes rote of the wether Exercise yf maried folkes behaue them selues thus vnhonestly, the one toward the other at the first, and yf discorde be ones begonne betwixte them, the olde canckar will breder agayne, though it be sealed afterwarde. When come such vnsemyle wordes as these be. Thus dyddeste thou serue me also afore. It were my parte to lerne to geue lytle credence vnto the.ar. And after this maner doth that vs early dyscorde, make the whole lyfe and the whole state of maryage, bytter and sower.

How they must behaue them selues at their fyrst beynge to gether.

Be euery one ofother thys afore hāde and forsayne, forbeare and suffre. And yf all be not after hys mynde, let hym remēbre the wordes of paul: One beare a nothers burthē, and so shall ye fulfyll the lawe of Christ. Let one suffer with a nother. In the meane season let eche one lerne to be a quaynted with the nature & condicions of the other, & to applye hym selfe accordyng to the same, in all maner as they must nedes dwell together, one enioye another, & the one dye & lyue

lyue wyth the other. Remēber youre selues well on both the tydes, that yf eyther of you wyll be so styf mynded, and stande so in hys owne conceate, ye shall neuer haue good nor good dayes togeather. What auaileth you the your own noysome conditions? What thou percaueste thy lefte to haue ought in the whych doth displeake thy husbande, the best is that thou amēde it. If any thing then do displeake the, breake thy mynde and that discretely vnto thy husbande to the intente that he maye leaue it. If lenidalite go to worke, it mareth all. Wyth the gyft can we not obteyne alway, and of euery mā, what so euer we wolde fayne haue. Contrary wise: Chastenynge hath yet her ayme, be we tyme and place. The tyme also, yf youre dwellyng togeather shall entayle much occasyon, so that in pibrelle of tyme many thinges shal be more tolerable vnto the, that at the first yt thoughtest rough, and couldest not suffer. But aboue all thynges, the prayer of fayth vnto god shall make moost peace. For god onely hath our hartes in his hande, he cā bowe the and alter the as he wil. Leaue not thou now thy calling. Whatsoeuer thou desyre of God in a true beleue (ye he be not agaynst hys glory and our saluacio) he wyll graūte it the. But thys prayer maye

not ceasse, as Christ teacheth. Lu. xviii.

As for such as in their owne inordinate lustes not regarding this owre instruction and warninge go on still, and as soone as in their first dwellinge together they find ought in their spouse that is agaynst them, do braul and crye. No mar, but euen the deuell himselfe sent the vnto me. &c. Those men do euen lyke as yf one had bought a vyneyarde, and shulde go in so it a foze the tyme, to proue the grapes, which, yf they were yet harde and sower, that is vnseasonable and not ripe, he shulde therfore plucke vp the vynes, and destroye the whole yarde. For lyke as here the tyme must be considred, so must the one forbeare the other in their first commynge together. And though the grapes be ripe, yet is not the newe immediatlye wyne at the begynninge, but first is it must, then sweete, at the last wyne. Yee the yeare's age maketh it in many places the longer the better, and the more pleasant. See that will not haue tary the tyme, but call out the wyne, because it is not ripe by and by: but is must first and then sweete wyne that ma must medes lacke wyne at his nede. Euen so yf thou wilt chuse to be tempted, no hurt the thou shalt take none to be thy spouse. For all men are tempted: euery one

hath

hath his owne speciall diuerssitie & fault, euer and aboue þ weaknesse and imperfeccio that we haue of oure first father Adam. Wherfore let not euery mā speake & do here what so euer commeth in to his brayne, but remembre that we all are men, & that according to the olde Prouerbe, In space commeth grace.

And to the entent that euery man in this enfourmacion vnto the state of matriage, maye behaue him selfe the more handsomly, and the better, I wyll hereby declare, what maried folkes (because of gods commaundement) do owe one to another namely obedience, & contynuall loue mutuall, which is of all loues the greatest. For whosoeuer doth earnestly ponder these thynges, and considereth them well, that not onely behaue him selfe wedlocklye and louingly as they first dyd clinge together but thorow out the whole state of matrige (as longe as he liueth) he shall spende his tyme well in myrth, quietnesse, & in all good maner. Touchinge this obedience and loue matrimoniall, I wyl alledge the very wordes of God, to the intent that this instruccio may generally take the more effecte, & that euery man (not folowing here the same) maye knowe, that he synneth openly against god and against his holy ordinaunce.

What maryed folkes owe one to another

Paul

The dewe type of obedience of wyfes.

Paul. Ephe. v. sayth thus. Ye wyues, submitte your selues vnto your husbandes as vnto the Lord. For the husband is the wyues head, lyke as Christe also is the heade of the congregatiō, and sauioure of hys body. Now as the congregation or churche is in subiection vnto Christ, so let the wyues also be in subiection to theyr husbādes in all thynges. Fynall doth Paul speake of the obedience, that maryed wemē owe to theyr husbandes. Let the wemē (sayth he) be in subiection, that is to say, tractable, & obedient vnto theyr husbandes. And addeth thereto, that they shulde shewe this obedience none otherwise, then vnto the Lord. Wherevnto Peter also geueth fortherāce. Wherevnto he holdeth, that the said obedience ertendeth not vnto wyckednesse and euil, but vnto that whych is good, honest, & comely. Inasmuche as god delyghteth onely in goodnesse and holynesse euerywher. It followeth also, that the disobedience whych wyues shewe vnto theyr husbandes, displeaseth god no lesse, then whan he himself is offended.

The husbonde is the heade of the wyfe,

Secondly Paul wythin these wordes addeth the occasyon, why wemen ought to be in subiection vnto theyr husbandes. Euē because the husband is the wyues heade. Whyche sayinge he toke out of the thirde chapter of Gene. Where it is wryt-

thus

thus: And the Lord sayd vnto the woman, Thou shalte depende and wayte vpon they husbandes becke, vpon thale thou feare, and he shall have auctorite ouer the. Thus wryteth Paul him selfe. 1. Timoth. ii. I suffre not a woman to teache or preache or to have dominion ouer her husbande. For Adam was fyrst made & the Eue. And Adā was not deceaued but the woman was disceaued, and brought in the transgression. For almuch then as the matterthyp and takyng of auctorite vpon her, coulde not well be dryuen out of the woman, therfore god to punyshe the synne, humbled her, made her fearefull and subdued her suche punyshment and ordynaunce of god ought they to regarde, and wyth a good wyll (accordyng to the commaundemente of the Lord) to obeye they husbandes, lest they fall in to Gods wrath and in no further punyshment.

But to the intent that the husbande shall not turne hys auctorite vnto tyranny, therefore doth Paule declare after what maner and how the husbande is the wyfes heade. The husbande (sayth he) is the wyfes heade, euen as Christ is the heade of the congregation. Now is Christ the heade of the congregatiō, that he shewed vnto it the same thyng, wyche the heade shewed vnto the body.

How the husbande is the heade.

The

The heade seeth & heareth for the whole body ruleth and gydeth the body and geueth it strength of lyke. Euen so doth Christ defende, teach and preserue his congregacion. To be shorte he is the saipour: comforte eye, hert, wisdome, and gyde therof. Therfore must the husbandes be heades vnto ꝯ wifes in like maner, to shew them like kyndnesse and after the same fashion to gyde them and rule them with discretion, for their preseruacion, and not with rore and wylfulnesse to intreate them.

Howe the wymes must obeye, & behaue them selues.

Thirdly, Paul letteth a ensample to the wiues how they must be obedient & behaue thē selues vnto their husbādes & saieth. Like as the church is in subiection to Christ, so let the wemē be in subiection to their husbandes in al thinges. But how is the church in subiection to the lorde? he hath respecte onely vnto him & dependeth vpon his word. As for straunge & fremde husbandes, she harkeneth not vnto them but kepeth her self pure & cleane (& that continually) vnto him in al faithfulnesse loke what christ commaundeth her that receaueth she in to her hert, & doth it. Contrary to christ and without his will & worde, doth she nothinge. For in euerye thinge that she goeth about, she seketh and enquyreth for Christes worde she loueth christ only

ly & aboue all thinges, she is glad & wyl
lyng to suffre for christes sake, she doth
all for ꝑ loue of him. Christ onely is her
conforte, ioye & all together vpō Christe
is her thought daye & nyght, she lōgeth
onely after christ for Christes sake also
(yf it maye serue to his glory) to she hath
ioy well content to dye, yee she geueth
ouer her selfe wholly therto for christes
sake, knowinge assuredly, that her lōde,
her honoure, body, life & all that she
hath is Christes ordre. Thus also must
euery honest wife submitte her selfe, to
serue her husband with all her power,
and geue her selfe ouer freely and wilfully
neuer to forsake him tyll the houre
of death to holde her content with her
husbande to loue him onely, to harken
vnto him and in all thinges to obeye her
selfe after his commaundement. &c.

The dewty and loue of husbandes.

Now foloweth it in Paul likewise
what the husbandes owe to ther wifes
and how they ought to loue the. Ye hus
bandes, saieth he loue youre wifes, as
Christ loued the congregacion and ga
ue him selfe for it to sanctifie it, & hath
cleansed it. &c. The husbandes dewtie is
to loue his wife. Now is loue gentle, &
fredly, she is not wilfull she seketh
not her owne profyt she is not prowde,
she is not puffe vp she is not hastely pro
uoked vnto wrathe, she taketh not a

thing

thyng loone to the worst, the is not lost
lome and sedyous, but seruent & seruia-
ble, and ther fore (as we sayde afore) the
husbande is the wyues head, that is her
defender, teacher, and comforte. It ne-
deth no further declaration, for almuch
as Paule hym selfe sheweth the maner
and fashyon of the loue, that is, howe
they oughte to loue theyr wyues, and
sayth: Ye mē loue your wyues, as christ
louch the cōgregatiō. How dyd & christ
loue the congregation? It is writē: No
man hath greater loue, thē he that ieo-
perdeth hys lyfe for hys frende. Suche
loue hath Christ shewed to hys congre-
gatiō. For it foloweth in Paule: Christ
gaue hym selfe for it, For what intent?
Euen to sanctifie it and to clense it.

How men thuld loue theyr wyues.

Thys is then the measure of the mu-
tuall loue matrimontal, that eyther par-
tye haue nothyng so deare, whych he ca
not be content to geue and bestowe for
hys maryed spouse, in almuthe as it is
requyred of hym, that yf nede be, he shal
also not spare hys owne lyfe for hys
spouses sake. And like as christ thought
no scorne of his church, despised her not
nether forsoke her because of her vncle-
nesse and synnes: So thuld no Christen
maryed man spurne at hys wife, nor set
lyght by her, because that sometyme she
sayleth or is tempted and goeth wrōge
but

but euen as Christe norysshed and tea-
cheth hys Churche, to ought the hus-
bande also louyngly to enfourme and
instructe hys wyfe.

But marke and consyder thys well, ye Christen maried folkes, that Jesus Christ the son of god, & the holy Christē church, and the holy bodye of thē both, ar ferfoyth for an ensample or myrrour to the state of wedloke and conjugall loue. A more excellēt, a more holy, a more goodly and purer ensample coulde not be shewed. Thus truly muste it nedes folowe, that loue matrymoniall is ryghly accepted vnto God, as an ordinate, holye and godly loue. Contrarywyse it must folow, that vnquietnesse, hatred and frowardnesse in marryage displeaseth God exceadyngly. For an ryghte loue is it that God requyreth of maryed folkes, therfore lynne they not but do well and ryghte, whan they, beause of Gods commaundement, beare great frendshyp and loue, the one to the other.

How holy a thynge loue matrimonyall is.

Jt folowyth moreouer in Paul: No ought the husbandes to loue theyr wyfes as theyr owne bodies. He that loueth hys wyfe, loueth hym selfe. For no mā hath at any tyme hated hys owne flesshe, but doth norysh and cherysh it. For this ause shall a man leaue father and mo-

A man must loue hys wyfe as hys owne bodye.

ther

ther and kepe him to his wife, and they two shalbe one flesshe. Therfore aught euery man to loue hys owne wyfe as hym selfe. All these are the holy apostles wordes, wherby haue thys cõsideration Wedlocke maketh of two persones one, for they two sayth the lord, are one flesshe. Therfore must the husband loue hys wyfe none otherwyse the hys owne bodye. And as it is a very vnnaturall thyng for a mã to hate hys owne flesshe and bloud, euẽ so is it to be esteemed vnnaturall, that one spouse should hate the other. All we cherysh our owne bodyes, and nouryth them. Reason is it then that we cherysh our wyues, and do the good for they are oure owne bodyes. And ether is great vnite & mutuall loue amõg the partes of a mãs body, so ought there to be also betwene them that are maried together. Euery mẽbre helpeth another, they are so ioyned and knyt together: there is not one that checketh and vpbraydeth another, euery one hath hys place and office in the body, & doth hys deutye wythout grudgyng. Euen so lykewyse must it be betwene man & wyfe. Thus much haue I shortely spoke out of Paule, touchynge that loue wherby is bewe to be had in wedlocke.

The .xviii. Chapter.

How

how the loue, faithfulnesse, & dewtie of maried folkes, maye be kepte and increaced.

HErin now ought not a maried man to be satisfied, that he knoweth what Matrimoniall loue is, & how he shuld loue his spouse, but he must apply hym selfe to loue her in dede, as the lord hath commaunded him, and not that onely, but also endeauoure him selfe euer more & more, to kepe & increace the same loue, For many there be that beggynne well to loue, but they endure not, & some of the that selues after such fashion in their lyuynge, that they deserue rather to be hated, then loued. Therfore will I now speake a litle here of how the loue, faythfulnesse & dewtie of maried folkes may be kepte & increaced. First, for asmuch as true loue matrimoniall cōmeth of God, & is geuen of god vnto man, there are two specyall meanes (namely gods worde and the prayer of faythe) that do kepe & increace it. For yf maried folkes harke eruestlye vnto the word of God, & reade it, they lerne dayly at it, such thinges as augment comlye all loue. And yf they praye vnto God with a true faith, that he will put a waye all such thinges as may mynisshe the loue bet wene them, and helpe the vnto it that may increace the same

the worde of God & prayer.

doubtlesse god shall heare them. Onely let them geue them selues to contynuall prayer, and to the hearing and reading of Gods worde.

One hert and wyll.

Secondly, For asmuch as wedlok maketh of two persones one, for they two are one flesh, saieth the Lorde, therfore must they be of one hert, wyll and mynde, and none to caste a nother in the teethe wyth hys fault, or to pryde hym of hys gyft. Yf thy wyfe be not all together circumspecte and handsome, and God hath endewed the with wysdome and actiuyte, then boast not thy selfe agaynst thy wyfe, but remembre how God hath prouyded the for her in mariage, to the intent that thou shuldest supplye her imperfeccion, and that ye both doyng your best together, myght be one perfecte body. Yf the wyfe be ryche, and the husbande poore, the let not the wyfe boast her ryches agaynst the husbande, but considre, that thorow mariage, her goodes are become her husbandes also. For mariage is a mutuall felawshyp & partaking of all thinges. The body lykewyse is more of value the the goodes. Seynge then that thy body is thy husbandes, much more are thy goodes his. And thus must euery one of you iudge in others gyftes, þ what so euer the one spouse hath more excellent then the

One cast not another in the tethe

the other, the same thyrde we marlage, is his spouses aswell as his owne.

Thirdly, It doth greatly increace loue whan the one faythfully serueth the other, whā in thinges concerning marriage the one hydeth no secretes nor preiuytees from the other, whan of all that euer they obteyne or get, they haue but one comō purse together, the one lockinge vp nothing from the other, whā the one is faithfull to the other in eatinge, drinkinge and all necessite. Whan the one harkeneth to the other, & whan the one thinketh not scorne of the other, & whan in matters concerninge the rule of the house, the one will be counsayled and aduised by the other. But much dishord cōmeth of it, whan the one hateth and will not suffre thē, whom the other loueth and cā not forsake, as namely a mans frende, father, mother, sister, brother, and such other lyke. Seruice & kelashippe

Fourthly, let the one lerne euer to be obsequyous & seruyable to the other in all other thynges. And thys shall come to passe, yf the one note what thing the other can a waye wythall, & what pleaseth hym. And so frō hencefoorth to medle wyth the one & eschue the other. Some wyues are so froward, ỹ whā theyr husbādes are merry, they are sadde. And contrarywise, ther be diuerse men, that Obsequiousnesse.

J.ii. fyrst

kynsfolke to medle wyth that thinge, which they perceaue that theyr wyues can not a waye wythall. Some nather can nor will beare theyr infirmities more nor lesse. Sometyme whan the wyfes is sad ore disquieted, then will the husbād haue to much sporte & pastime of her. And sometyme yf the husband be displeased, the the wife with spitefull wordes and wanton fashions, prouoketh him to more anger. Some had rather haue theyr backe full of stryppes, then to holde theyr tonge and for beare a litle. But where the vnderstondinge of obsequye & obedience is, there let euery one remembre that the other hath the nature of mankynde in hym, & is tempted, let the one lende to the other som what in temptacion, for beare with hym, and gene him the place gently for a tyme. And though thy spouse in hys displeasure do happe for to speake and wrayde or vngentle worde, yet thynke that it was not he, but wrathe that spake it.

Humanyte & gentlenesse.

Fyrstly, There is no maner of thing that more strongly keepeth and increaseth loue matrimoniall, then doth curtesy, kyndnesse, playnesse, and gentlenesse in wordes, maners, and dedes. But there be diuerse maner of persones, among whom is not found a good worde, but alway brawling, chyding and discord. And

And yet syll they all the worlde with co-
playntes, what a miserable lyfe they ha-
ue together. And they the selues neuer-
theles are gylty of theyr owne mischef.
Let them leaue theyr churlish fashi-
ons & be frendly, all louing one to ano-
ther, & then shall they come to rest. And
yf happely they can not excell in that be
halfe, yet let them shewe a good mynde
and louynge will in theyr wordes and
dedes, and so shall an honest vertuous
spouse be contented therwith. For euy-
dent it is, that many a mā wold fayne
be endewed with humanite and gentle
nesse, & yet by the meanes of imperfec-
cion, not for any frowardnesse, he can
not, One mā also is of an heuyer natu
re then another.

they must
secretly be
ue no euel
will in
theyr myn
des but
tell theyr
greke.

Sixtly. If likewise kepeth and intrea
eth louemarrymonial, whan the parti
es dwell not one agaynst a nother, and
whan eyther openeth to the other there
greke in due tyme and with discrecion.
For the longer a dyspleasure of euel
will rageth in secrete, the worse wylde
the discorde. The deuell also sometyme
maketh theyr hertes so hard and styffe,
that at y last they both become crooked
vessels. Therfore (I say) wolde I haue
the due tyme obserued, because that ther
is some reason in the whych yf grekes
were shewed, it shulde make greater de

bate. Is yf thou ſhuldeſt tell it thy huſ-
bande, whan he is out of pacience, or mo-
ued. And ſpecially who ſo ſpeaketh to a
dronke man or talketh wyth hym that
is not at home. Therfore Abygayll per-
ceaupnge Naball her huſbande to be
dronke, wold not ſpeake her mynd vn-
to hym vntyll the mornyng. 1. Reg. xxv.
Thus ought euery one to wayte hys
conuenient and due tyme.

With diſcretion. I ſay, muſt it be do
ne alſo, for ſome ſhew theyr grefes ſo
vnmanerly, ſo ſpitefully, & ſo vncurte-
ouſly, that they make now a greater
diſcencion then was a fore. And yf the
one, of a good faythful meaninge, be-
gynne to ſpeake to the other, the ſame
ſhall not only take indygnacyō at hym
wyth out pacyent hearynge out of hys
tale, but alſo begynne to make ſpyteful
rehearſals agayne of a new. Remēbre
your ſelues well both of you, for yf ye
ſo continue in diſſenſion, brawling and
chyding the one with the other, truly ye
can not haue gods fauoure. For who
ſo wil be forgeuē of god, muſt & ought
fyrſt to be at one with his neyghboure,
and alſo to forgeue hym hys treſpace
and fault, accordīg to ȳ wordes of the
lord. Mat. v. vi. xviii. So ſayeth Paul,
Ephe. iiii. Though ye be angrye, yet ſyn
ne not. Let not the Sonne go downe

vpon

vpō your wrathe, nether geue place vnto the backbyter. ꝛc. Let all bitternesse, fiercenesse and wrathe, roaryng and cursed speakinge, be put a waye from you. Be curteous one to another, & mercyfull, forgeuinge one another euē as god for Christes sake hath forgeuen you.

Chyldren begotten in matrimoniall loue.

Seuently, Chyldrē begotten in wedlok, are a very sure bonde of matrimoniall loue. And therfore the latynystes call the pygnora. Now is pygnus as much to saye as a pledge, or gage, or pawne. And the chyldren begotten in lauffull mariage, are as a pledge and suertie of the loue that can not be parted a sunder. For how canst thou at any tyme be deuorced from thy maried spouse, by whom thou hast chyldrē? Yf thou wylt saye: Take thou one, and I will take a nother: yet hath eyther of you in that one childe, somthinge which pertayneth to your selfe. For certayne it is, that the childe commeth of you both. God also byngeth it so to passe, þ somtyme the chyldrē loke lyke the father, somtyme lyke the mother, somtyme they haue þ cōdycions & symylytude of you both. And this God ordeyneth, that the loue maye be the greater in mariage. Now when thou wife doest loue those your chyldrē as thou shuldest, bringest them well vp, are dylygent in lokynge vnto the, and

canst take payne with them, then louest thou thy felfe in the children, and geuest him alfo an occasion to loue the better then he dyd. So that with the payne and trauayle that thou hast aboute the children, he is pacified, lyke as it is in dede the dewtye of euery maried man, not to be vnpacient wyth hys children, or churlish to his wife, which hath labourde and payne enough allready with the children, all though her husbande were of a gentle nature, and not doggysshe.

To bringe forth children, is the blessinge of God.

And those wifes, which beynge made frutefull of God, do bringforth many children, and haue all theyr dayes much greate payne, trauayl, labour and vnquietnesse with them, maye not thynke (as some do) that they be more vnhappye and infortunate, the those are that haue no children at all. They shulde rather consider, that to be frutefull, is in Gods true stemmall worde commended as a blessinge of God, and that all such wife and welle we as feared god haue euer esteemed it for a singuler prosperite, honoure and welth. Jacob, that all holy and famous women of the olde testament dyd enioyne, coueyte, and were ashamed of theyr vnfrutefulnesse. Vpon a tyme there came a famous woman to Rome, to the noble Cornelya Grachy, and shewed her, her treasure.

Children are womens best

as

as namely her precyous Jewels, ryngs and cheynes of golde, precyous stones, and ornamentes, and requyred Cornelya that she shulde shew her hyr Jewels also. Then that noble Cornelya broughtforth her chyldren, shewed her them, and sayde, lo, thys is my worthy and precious treasure, that al my myrrhe Frankencense unto, yee the treasure that onely reioyseth me and is to me dearer then all the Jewels vpon earth.

Thys dyd an Heythenysh woman: what shulde it then do thou Christen wyfe, whych oughtest by ryght to knowe, that God dyeth the to greate honoure, whan he causeth the to beare chyldren, whych afterward maye serue him and the whole countre, and maye come to be honest folkes, and a perpetual commendacyon to the? The holy scripture also sayeth euidently, that a wyfe is in the worke of God and serueth hym, whan she bringeforth chyldren, and gyueth them well. Therfore what so euer she therin doth and suffreth, she must gladly do it and suffre it for Gods sake, and put her trust in God, that he whych putteth her to the payne and labour, can also helpe her both comforte and helpe. Yee she maye not doubte, but be certayned at gods handes, that what so euer she faythfully and obedi-

obediently suffereth and doth with the
childzen in mariage, it is no lesse good
worke in the syghte of god then almes
geuyng, prayer, or mortifiege of the bo-
dy. For that is her crosse whych ꝓ lord
hath layed vpō her to beare, ꝓ paul saith
also. 1. Tim. ii. The womā bzought trās
gression in to the wozld, but she shal re-
couer her honoure agayne by bearynge
of childzen, yf she contynue in the faith,
in godly loue, in the sanctyfyenge, and
in nourtoure. Thys shulde Christen wy-
nes remembze in all their crosse, and to
be glad, wylling, and of a good coura-
ge herin. And who hath shewed the (O
woman) al the greses, anguyshes and
troubles, all the paynes and myseryes,
that those wikes haue which bzingfozth
no childzē? It maye chaunce, that they
haue moze misery and payn in another
sozte, then thou hast wyth thy childzen,
And that happlye they haue here rest
good dayes, and yet synne therin wyth
pryde, deyntyneſſe, voluptuousnesse wā
tonesse, ydilnesse, nyceneſſe, and such in
fyrmytyes, so that here vpon erth they
get litle honoure and worshippe therof
must haue eternall payne in the wozld
to come. This I saye agaynst froward
and wicked wikes and not agaynst tho
se that wold be glad to take anye payn
laboure so that they myght haue chil-
dzen

dren, and do lyue mekely, vertuously, & honestlye.

The wemen also which are maryed vnto suche men as haue had chyldrē by their former wyues, must be ernestly exhorted, to shew thē selues vnto those mother les chyldrē, no stepmothers frēdshippe, but a ryght motherly faythfull kyndnesse. Haue compassyō oh. Christē woman vpon those yonge innocent or phans, whych knowe not nor haue any conforte nor helpe vpon erth saue onely the. Consydre that god the lord hath ordeyned the (in steade of theyr owne mother) to be vnto thē a right true mother & requyreth the to loue them, & to do thē good. Do vnto the yf thou do the pore motheles children harme. Remembre, that they are thine owne husbādes natural flesh & bloude, & that it is an vnnaturall thing to hate them which (on thy husbandes behalfe) pertayne partly to thine owne body & are thine owne thinke vpon the worde of trueth with what measure ye meate, with the same shal it be measured to you agayne. What a great greefe wold it be to thyne hert, yf thou knewest now that thyne owne children whom thou baredst in thy body shulde (after thy death) haue a stepmother, whyche wold be rough & churlysh vnto them? Doutles those childrens mother that

Step chyldren and stepmothers.

that deed is, had in her death no leſſe ca
re for her childzen.

Therfore as thou woldeſt haue thine
owne childzen increaced (yf thou ſhul
deſt now dye) ſo deale thou alſo wyth
the that were hers & thy huſbãdes toge
ther. Or els loke verely to haue of God
the ſame meaſure that thou haſt geuen.
Be ſure alſo, that god wil not heare the
whã thou prayeſt thy Father nother, for
almuch as thou wilt not heare the poo
re orphans that crye vnto the, O deare
mother. This I ſaye, becauſe experien
ce lerneth, that (by the reaſon of ſtepe
childzẽ) the loue matrimonial is not on
ly mynyſhed, but euen vtterly excluded.

Nether gendzeth it vnyte, whan a man
intending to commende his fyrſt wyfe,
doth it eyther out of meaſure, or els fyr
ſte of all whan he fyndeth fawte in hys
new wyfe. For ſuch prayſe doth the cõ
ſter to be made to hes dyſhonoure and
ſhame. Frameth that her huſband in cõ
mending his fyrſt wyfe doth it to her re
proche. I ſpeake not thys to the intent
that a maried man ſhulde ſpeake euell
of his honeſt wyfe which is departed,
but þ euery man whych is now maried
agayne, maye cõmende his former wy
fe in due reaſon and with meaſure, yee
and in ſuch a ſorte, that his preſent new
wyfe haue none occaſyon to thynke,

that

that it is done to her dyspayse.

Eyghtly. The loue matrimoniall is excellently well kepte, & increaced thorow mutoure, clenlynesse, trouth and layth, yf they be stedfastly obserued together. Let the husband contente hym onely with his wyfe, and so ordre hym selfe wyth wordes, maners and gestures, that the wife may perceaue, that he holdeth him onely vnto her. Let the wyfe kepe no lesse trouth & faith, beyng honest & not shameles toward her husbād Agayne, let her geue him due benevolence, & be not cōtrary vnto him, nor brawle with him. For suche frowardnesse geueth ofte greate occasion, and ministreth impedyment to matrimonie. Wherfore let euery one here remembre the wordes of Paul. For the auoyding of whordome, let euery man haue his wife. There hath not ye wyfe power of her owne body, but the husband. Agayne, the husband hath no power of his owne body but the wife, &c. as we sayde afore in the xxth Chapter.

Trouth & faith must be kept

Clenlinesse.

Let euery womā also beware of mysgouernaunce & sluttishnesse in raymēt, yre in euery thing, that with vnclenelse she make not her selfe hated of her husband. Likewyse must they both beware of euery thing that pryuoketh to aduoutrye, or myndstreth anye vnsaythfull suspicion

ſpicion. Is it is to be dronken, to haue
wantō or prcup communicacion, to vſe
euell company and ylle paſtyme, to ha-
ue felaſhippe with light perſones, to re
ſorte vnto ſuſpycyous places, to ſtond
with ſuſpycious folkes, to were wan-
ton rayment, to be euer at lyght games
to ronne to euery daunce, to playe in
euery ſtrete, to tary ylle at home, to be
leſſe content at home them enye where,
to murmoure, chyde, and to fyght at ho
me. ꝛc.

Conuerſa tion. In honeſt wyfe ought not (behynde her huſbandes back to haunt any euell company, to be banketed, nether to go any where without her huſbandes kno wlege & leaue. Much leſſe ought ſhe to take vpon her anye farre iourney. And yf her huſband be gone forth or be not at home, let her holde her ſelfe as a wi dow, and lyue quietly, & bryng no man in to the houſe in the meane ſeaſon, ne-ther ronne out, nor byd geſtes: to the in tēt that there grow no euell name nor fame vnto her therthorow. Nether ſhul de the one to the other, boaſt or ſhew of ſuſpycyens gyftes & preſentes. Nether huſband to cōmende other wyfes a fo-re his owne or aboue his owne. Nether is it the wyfes parte to create in prayſyng a nother womās huſbād, leſt þ one ſuſpecte the other. Thy wyfe muſt take

the for

the for kaynest, and thy husbande holde the best fauoured.

And for almuch as gelousye is a spe ciall euell diseate, and a great noysome plage in wedlok, therfore maried perso nes must put it a waye, or at the leest s almuch as in them lyeth tame it & supp ysse it. And namely beware thou wife that thou impute not aduoutrye vnto thy husbend, because he somtyme hath spoken with a nother woman, or loked at her. Agayne, thou husband must not be so sore tẽpted, as to mysintreate, to blame or to smyte thy innocent wife, ne ther to laye vnto her such thynges as she neuer thought vpõ. Lykewyse thou husband mayest not denye thy wyfe to make cõuenient & honest chere with ho nest folkes. For though all olde wyse & prudent men wold haue wemen & hors les kepte in good nurtoure and gouer naunce, yet may there be to much done here in, alwell as in other thinges. The re is an olde prouerbe also. The bowe wyll breake, yf it be to sore bent. Item Nothing may contynue, that is not bor ne vp. Therfore an honest maried man shulde forbyd his wyfe no cõuenyẽt ho neste myrth, but geue her leaue, to the in tent that she maye afterward be the mo re wyllinge wyth the chyldren, and in other trauayle and paynes takynge.

gelowsye

It be-

Boastynge or prat-tynge.

It becometh no discrete honest husbande to commende hys wyfe to much before other me. Tarquinius Collatinus lost his noble wife Lucrecie, throughe his inordinate prayseing of her. Yet much lesse becometh it the to be shamefull in disclosing the secretes of marriage, as many filthy persones vse to do. Lykewise becometh it no man to prouoke his wife in bringing in naughtye persones, or in kepyng the still in hys house, neither to cause his wife to be pitied of. Yf Menelaus had kepte Paris without, he had saued Helena his wife. Neuerthelesse euery honest wyfe must faithfully at all tymes kepe her honestye, though her wicked husband geue her many prouocations. Remembre alwaye the sentence of Salomon. When a woman loseth her honestye, she hath the lost her chefe treasure, neither hath she anye more to lose, but is contemned and despised, as the myre in the streates.

Behauiour with seruauntes.

Hereto serueth it also, that the wyfe maye not make her selfe to familiar, to frendly, or to priuye with her seruauntes or houshold maides, till they shalde be bolde to talke to her, or without reuerence to behaue themselues towardes her, as one seruaunte may be wonte to do with a nother, or thou wilt saye, I can not be so boysterous nor shew my selfe so sturdy

bie

ie. Now go to, yf thou wylt not be lea
ned in the houle as a dame, yet holde the
to vnto them, that they may ſtande in
awe of the, ꝑ they be not to raſhe and
to bolde of the, but ſhewe the reuerence,
beyng ſhamefaſt and well mancred to-
ward the, as to the mother in the houſe
for thou oughteſt wyth no man to be
ſo familiar, ſo freely, and ſo homely as
wyth thy huſbande. Lykewiſe alſo muſt
men behaue the ſelues vnto theyr mayſ-
dens in the houſe, & commit all the rule
and punyſhmēt of the vnto theyr wyfes
and not to medle wyth the ſeruauntes
agaynſt the, except the wyfe wold deā-
le vnreaſonably & wylfully wyth theyr
goode ſeruaūtes. Cōtrary wyſe, the wyſ-
fe muſt not take vpō her the rule or pū-
yſhment of the mē ſeruaūtes. For here
of commeth great vnyte. Lyke as wher
the huſband medleth to much wyth the
wemen ſeruauntes, and the wyfe wyth
the mē ſeruaūtes, there ryſeth great ſuſ-
piciō & diſcreciō amōg maryed folkes.

The xxii. Chapter.

Of conuerſātē carefulnes and iuſt kee-
pyng of the houſe lyke Chriſtē folke.

IF thy wyfe be vertuous & truſty, let
her be alſo carefull in keping & pro-
uydyng for thy houſe. For ſuch ſtu-
dye and ordinate care gedzeth grea
te loue and increaſeth thy ſubſtāce. For

such studye & care is not forbyden. For
Gene.xxx. the godly patriarke Jacob thought it necessary for hym & hys wyfe & hys children to be studious for theyr houshold. Paul affirmyng also the same. Yf a man prouide not for hys owne houshold, he denieth the faith and is worse than an infidele.
Wherfore all þ Christ speketh against
Math.vi. carefulnesse, he speaketh it agaynste all inordinate mystrusting & to much couetous care & sorow, that desperatly and infacta-bly tormenteth and vexeth the mynde. Ordinate care expelleth ydle sloughtfulnesse, & monysheth vs of our dewty & iust vocatiō. Whych care only
Psa.xxx. loketh vnto god the autor & gener of all & to hym she prayeth to prospere & dresse all that she goeth about. Which prayer of faith hath her forme & circūstaunces ledyng vnto goddes glory. Two thynges I aske of the o lord. Remoue from me vanite & lyes, geue me nether pouertye nor ryches onely graūt me a necessary lyuyng lest I beyng to full, denye the sayng. Who is the lord. And lest I cō-strayne thorow pouertye fall to theefte and forswer the name of my god. This
Ordinate care. ordinate care & study must be take, that ye may haue to succoure the nedy and to fetche yoūr childrē, & that your selues want not, & so by your ydle ignaule, ye be onerouse and a burdē to other good

men

men labour to haue wher wyth to lyue in age, yf god call you to it. Who so hath stolen sayth Paule, let hym nowe stele no more but labours wyth hys hãdes some good occupation that he may haue to helpe the nedy. And as for them that inordinately care and studye to be ryche and to haue more then is necessary they fall into the tẽptations and snares of the deuell and into manye lustes (as sayth Paul) whych drowne men in perdition and dampnation, sodenly fall these ryche welthy bullokes from theyr goodes and goddes, euen theyr euyll gotẽ, wozle kept, and wozst of all bestowed mammons. Ephe. iiii. Luke. xii.

Whatsoeuer is to be done wythoute the houle that belõgeth to the man and the womã to studye for thynges wythin to be done, and to be laued or lpent cõuenietly whatsoeuer he bryngeth in. As the bryde kleeth to and fro to bryng to the nest, so becommeth it the man to applye hys outward busynes. And as the damme kepeth the nest, hatcheth the egges, and bryngeth forth the frute, so let the both lerne to do of the vnreasonable fowles or beastes created of god naturally to obserue their sodyy ypperties.

The mã in his gayning and occupying must be iust and faythfull, feruent, diligent and erneft, makyng all thynge

substancyall and sewer: wythout any
deceyt. For katyhfulnes euer abydeth
whan vnfaythfulnes and craftynes de-
stroy them selues as ye se in the kayth-
full dealyng of Jacob and in the couete
Gene.xxxi ous delayt of Laban. The word: pro-
myse of an occupyer must be as ferme
and fast as a rocke of stone, kayth and
trouwth cõserueth many mens occupy-
yng, whan vntruste dealynge bryngeth
out of credyte

Let not a man medle wyth vnhoneſt
occupacions not neceſſary for a comon
welth, but as Paul cõmaundeth wyth
ſuch as are good and profytable for the
cite or countreye wythout decepte, & eue
ry man to medle wyth and in hys owne
callynge nether lekynge other mens lu-
cre, nor enuyenge other mens profyte,
but walke ordynatly and quyetly labou
eyng wyth theyr owne hãdes auoydin
ge vsurye, but doynge to other as thou
woldeſt be done vnto thyne owne ſelfe
And yf thou for all thy true and iuſt de-
alinge (yet proſpere not ſubiect to ma-
ny euel chaunces, wherof the worlde is
full, yet be thou content wyth goddes
wyll, for the pouertye of the rightwyſe
ſayth Salomõ is better then the infy-
nite treaſures of the vngodly: a peaſe
of bred or ameale of potage with quiet
nes, is better then a fatt oxe with braw

lynge

lynge. Many men haue greate goodes wyth muche vnquyetnes & lytle honeste, for he hath set hys soule to pledge, for taken God, and taken the deuell to helpe him to lye and to deceyue, that he might be ryche to leaue hys good to an vnknowen heyre. Dauid sayth, folow not hym that doth euell because thou seest hym prosperе in hys wyckednes, for he shall sone be cut down lyke grasse, and lyke the flowre fayde awaye. But put thou thy truste in the lord and do ryght dwell in the Lorde and get thy lyuynge wyth trueth and iust dealyng. And frete not nor be a greued wyth hym that prosperеth in hys owne waye and leadeth a wycked lyfe. &c. Unto thys holy Psalme let euery Christen man attende The wyues worckynge place is wythin her house, there to ouerlee and to set all thyng in good order, and to be ware that no thynge be lost, neyther to go forth, but when vrgent causes calle her forth And therfore Phidias that in genenoule Phidias. worckeman intendynge to destrybe an honeste faythfull houswyfe, dyd set her ymage vnder the shell of a snayle lyngnifyinge that she shulde euermore kepe her owne house. Necessary it is that the Comon knowe these comon sentences and let- Sentences ne them by hert. Thou must not regard for the kede what thyng thou wolden fayne haue pynge of

but what thou canſt not lack. Stretch
33 out thyne arme no further, the thy ſleue
wyll retche. Whatſoeuer thou nedeſt
not, is to deare of a farthing. He holo
ſpareth not the penye, ſhall neuer come
by the pownde. Sparing is a ryche pur
ſe. A thinge is loner ſpared then goten,
Spare as though thou neuer ſhouldeſt
dye, and yet as mortall ſped meſurably
To ſpare thatthou mateſt haue to ſped
in honeſtye for goddes ſake, and in ne
ceſſyte, is wel done. Thy ſparing is but
vayne when thou art come to the botos
me. Begynne euery thinge in dewe ſea
ſon. What ſo euer thou maiſt do to
nyght, differre it not tyll to morowe.
That which thou canneſt do conuenie
ly thy ſelfe, committe it not to another.
If thou wilt proſpere, the loke to euery
thynge thyne owne ſelf let it not be loſt
that may do any good in tyme to come
Spend nomore then thou woteſt howe
to gette it when thyne expenſes and re
ceytes be a lyke. A lytle loſſe maye ouer
throw the. Spare for thyne age. Take
paynes in thyn yougth. Bye ſuch thyng
as thou needeſt not to repēt þ therof by
leyſeplary bringeth beggery. Traye thy
ſelf honeſtlye. Holde thy children in a
we, and they ſhall haue the in reuēren
ce. Much ſpendinge and many gyftes,
make bare cellars and empty chyſtes.

Euell

Euell felowshyp and vayne pastyme ma
rieth powerte & begetteth a sonne called
derision, lyueth gorgeously and costely
in excesse, and leaueth the a fare well
whose name is thys. In thyne age go
a begginge. Suche and many mo godly
and wise sentēces are fownde in Solo
mons Prouerbes, in the prechere, and
in Jesus syrak, whych an honest house-
wyfe must take hede vnto.

The.xx. Chapter.

How maried persons shall behaue thēselues not onely in wourkes of
mercye but also in the crosse and ad-
uersyte, and with theyr seruauntes.

IF Christen maried folkes thorow
theyr iust labours and godes blessin
ge obtayne ryches aboue necessyte,
then let them remembre Paules ex-
hortacion, sayeng. Commaunde the ry
che men of this worlde that they be not 1.Ti.vi.
highe mynded nor trust in transytory
ryches, but in the lyuynge God whych
geueth vs all thinges haboundantly to
enioye them. Charge them to doo good
and to be ryche in good wourkes, to gene
wyth good wyll, to dystrybute layenge
vp treasure for them, selues a gaynste
the tyme to come, that they maye laye
hande of Eternall lyfe. For when the
Lorde shall come to Judge the quyc-
ke and

he and dede, he shall saye to the mercyfull. Come hyther, ye blessed of my father and take the kyngdome prepared for you frome the begynnynge of the world. For when I was hongry ye fed me, I was thyrstye, and ye gaue me to drynke. &c.

Geue almose therfore of thyne owne substance, and turne not thy face away from the poore. Shew mercy after thy power. Yf thou hast much geue plentuously. Yf thou hast lytle geue therof after thy power. For a good treasure shalt thou lay vp in store for thy selfe against the daye of trouble, yee that small substance wherof a pore mā geueth almose pleaseth the Lorde much better, then when welthy men geue theyr lytle of theyr greate ryches. Example in Luke. Remembre the comon Prouerbe. That thou sparest frō geuyng for goddes sake shall the deuell carye another waye. So sayeth Salomon. Some man geueth out hys goodes and is the ryche, but the nygarde haunge ynough wyll departe frō nothyng. And yet is he euer in pouerty, he that is liberall in geuing shall euer haue plentye. God increaseth loue and fauoreth maryed folke, because they shewe mercye and charyte to the nedye.

And yf God maketh the ryche man

poore

poore, he doth well. For he seeth that yf he shulde haue ryches, he woulde be to proude and forget god, & him selfe also. Wyth powertye therfore and affliction wyll he nourtoure hys chyldre so to teache them hys wayes, lest in abundaunce & welthe they rune after theyr owne wayes and lustes. For tribulation and aduersite are the fyer and salt that purge and preserue vs from synnyng and do not destroy vs, but they teache vs to put our trust in God and not in our selues nor in no creatures, they drawe vs frō trankitory thynges to fasten vs sure to god, and because we shulde not be condempned wyth the worlde, he pluckeb vs wyth hys crosse frō the worlde. In to the which troubeloule state of the crosse, whan maryed cowples be cast of god, then haue they the most preciet consolations out of scriptures to comforte them, and to cause them to reioyce in theyr afflictions, as are the holy Psalmes of Dauid, and also the godly ensāples of the dere beloued faythfull seruauntes of god, as were Job, Abrahā, Jacob. &c. Item the wordes of Christe. Who so wyll serue me, let him dayly take hys crosse vpō hym and folowe me.

Affliction teacheth vs to know God.

Tribulation is fyer and salt.

1. Cor. xi.

Math. xvi

Johā also and Paul, are full of comfort in theyr epistles. Whan any of the maryed persones, be tepted or troubled wyth

Johā. xvi. Hebre. x. xii. xiii.

wyth sykues or any other fortune, then shulde the one conforte the other wyth these conforteable ensamples, Psalmes and sentences of goddes spirite, full of all consolation, one sufferyng wyth the other, for so shall the affliction & crosse be the easelyer borne and loue mutuall the more encreased. Treue loue sheweth her selfe moost clerely in trouble and sykues. And yf the one grudge at the others sykues, he doth agaynste goddes wyll. And yf he reioyceth at her, or she at hys affliction, it is a token of lytle loue, excepte hys reioyce be in the lord so to conforme hym to the symylitude of hys sonne Christe, that he myght be lyke hym in glory.

How seruauntes must be entreated. Job .xxxi.

Paul cõmaundeth you to do to your seruaũtes that whych is iust and equall louyngly and frendly vsyng them, remẽbryng that your selues haue a master in heauen. Lerne of Job also the same. For your seruaũtes are of goddes creation as well as ye, deare beloued and hys chosen chyldren also, yee and your brethren and systers in Christ. Let them therfore for theyr labours haue theyr cõuenient foode and wages, be not bytter, harde nor iniuryouse vnto them in no wyse. A great offence it is before God, to kepe the labouryng seruauntes wages from him. James sayeth vnto such eyche

tyche me. Behold the hyre of the labou-
rers that haue reaped downe your fel-
des (whyche hyre ye haue kepte backe
by fraude) cryeth, and the complaynte
of the labourers is entred into the ea-
res of the Lorde of Sabaoth.

Ye haue had good dayes vpon erth
and lyued at your pleasure and delyght
ted your hertes, but it is onely agaynst
the daye of your slaughter. So James
sayeth that the defraudyng of mes wa
ges wyll be at laste a slaughter. Many
men vse theyr seruauntes as slaues and
beastes, and therfore is there erected ser
uyce vnryghtyable and vnfaythfull to
suche cruell masters, more faythfull is
the seruyce done of loue then for feare
and compulsion.

Agayne the seruauntes must laye a parte all euell cõditiõs, pryde, vnfayth-
fulnes, braulynge and murmeryng, py-
kynge and tales tellynge, remembrynge
Paules exhortation sayeng. Ye seruaũ
tes be obediente to your masters wyth
feare and tremblynge, in sengleues of
youre herte, as vnto Chriſte, not wyth
eye seruyce as men pleasers, but euẽ as
the seruauntes of Chriſte, that ye maye
do the wyll of God from youre hertes
wyth loue. Thynke that ye serue the
Lorde and not men.

The dewtie of seruaunntes.

The. xxi. Chapter.

Howe

How chyldren ſhulde be well and godly brought vp.

Greate ioye and quietnes it bryngeth to the parentes to ſe theyr chyldren godly and vertuouſly brought vp And agayn beſydes the ſorow that euell brought vp chyldre bringe to theyr parentes, yet ſhall they render a ſtrayght rekenynge to god for theyr euell bringyng vp of the. The wemē ſhuld nouryſhe theyr owne chyldren wyth theyr owne breſtes, or els yf they may not for weaknes, yet ought they to ſeke honeſt & godly nourſles of lober lyuyng, that with theyr mylke they myght drynke alſo vertue. And the parentes, eſpecyally the mother muſte endeuoure to ſpeake fyrſt to the chylde perfectely, playne, and deſtincte wordes, for as they be fyrſt enformed to ſpeake, ſo they wyl contynue, Caius and Tibertus the ſonnes of Cornelia Gracchy were ornate and eloquent in theyr ſpeche, for theyr mother was eloquent of tongue.

Caius & Tiberius.

And euen from theyr infancye forth let the parentes teache theyr chyldre no fables nor lyes, nor no vayne nor lyght cōmunication, but that onely whych is godly, honeſt, graue and frutefull, let it be planted in theyr newe hertes. They muſt teache the fyrſt certayne godly ſētences, though they yet can not vnder-

ſtand

stande them, yet let hym commende the to memory, and practyse them in specyall they maye here after the better perceyue them, as are these folowyng.

As certaynly as thou seest the heauēs and the earth, so certaynly muste thou knowe, that there is one inuisible God one alone for all sufficient, hauyng hys beynge of hym selfe, and all creatures theyr beynge of hym.

Heuen and all that was made is of goddes own creation. God is the most hyghe goodnes: Wythout god there is nothyng good. God nedeth no creature to be ioyned with him in hys dedes and counceiles, to forgeue dampne saue or helpe. It is he alone that vpholdeth all the worlde, preserueth it, and geueth euery thynge the lyke and beynge, whych it hath. He is louynge, gracyouse and mercyfull to the that so beleue and trust vpon hym.

God is true, and iust; and holy in all hys workes. God loueth vertue, and hateth syn & vyce. It is good that God commaundeth, and euell that he forbydeth. God punysheth synne and euell. A mā must loue god aboue all thynges he may not murmure against god, but be wyllyng and thankfull in all aduersite to beare it. He must call onely vpon God, and cōplayne to hym onely in all

hys

hys nede. And here must the chyldren be taught thus to pray. Our father which art in heuen. &c. And to expresse the artycles of oure fayth distynctly and perfectly. And in processe of tyme lerne them truly to vnderstande them, and the ten commaundementes also by hert. Then teache the the prouerbes of Salomon and the boke of the preacher, and suche comen sentences as are these. Vertu excelleth all thynges. To lye is the moost shamefull vyce of all. Thou shalt hurte noman, but profite euery man. Speake euell of no man. Backbyght nor curse no man. All men are brethren. And suche lyke godly sentences, let them be planted into ponge hertes. Thoue al thinges shall the parentes godly and honest conuersation in the presence of theyr chyldren, teche them more vertue and goodnesse, then theyr wordes. For wordes all thoughe they maye do muche, yet shall good ensamples of lyuynge do more to the pougth. Let not youre chyldre be conuersaunt wyth euell parsons and lyght company, let the not heare vicioule nor wanton communicacion, nor se no lyuskull lyghtes. The parentes muste vse the selues before them as before God and all honest people. Cato the wyse Senatoure of Rome, expelled Titus Flamenius out of the counsell, onely because

that

that in the syghte of hys yonge doughter he embraced hys wyfe.

Chrysten folke shulde remembre the fearefull sentences of Chryste sayenge. Whosoeuer geueth occasion of euell to any of these yonge chyldren that beleue in me, it were better for him to be drowned wt a mylstone tyed about his necke Thou must dilygently beware, least any in thyne house geue any euell ensample and speake that, that naught is in theyr presence. And take hede lest thou receaue any persone in to thyne house, that may eyther by word or dede corrupt thy children or seruauntes. Remembre that euell speche may sone corrupt & destroy that whych thou hast ben longe in plantyng and buyldyng. Wanton and euell communication (sayth Paule) corrupteth good maners. And begynne betymes to plante vertu in thy chyldres brestes: for late sowynge bryngeth a late or neuer an apte haruest. Yong braunches wyll be bowed as thou lystest, but olde trees wil sooner breake then bowe. And whatsoeuer good lycquore is put fyrst into a new erthen pot, it wyll kepe the sét therof euer after, yf it stande therin any season Mat. xviii

And as for the yeares to set the childe to the scole, fyrst consider the apte sharnesse of wyt therfor, for some are apte at fyue yeares, and some not before syxe

or

or seuen yeares. And what they shalbe fyrst taught it is tolde before.

And here must ye chose our discrete, lerned, & godly maisters for your childrē whych shall accordyng to theyr capacities gently and wysely instructe them, as is cōtayned in theyr primers in Englysshe & dialoges as are there made for thē whych whē they cā reade both prynted & wrytten letters, & can well cōmitte that which they haue lerned to memory sayenge it distinctly & perfectly by herte, then let thē lerne to wryte, to cast a cōpte, to cypre, adde, subtraye. &c. And lette thē exercyse theyr penne & theyr tongues in readyng dyuerse prynted bokes pertaynyng to the holy scriptures, and cōme to heare the true preachers of goddes word, and in any wyse let thē not heare the papysticall preachers, and when they come home frome any good sermone, aske thē what they haue borne awaye, and exhorte them to marke dylygently a nother tyme, and to reherse it when they come home. Let them saye the graces at the tables. Let thē prepare the table and serue you there at, cleanly and manerly. Let thē spēde all the tyme in vertuous vses and neuer be ydle, for the tyme of yought is precious and passeth a way swyftely. Be ye circumspecte o parentes in kedyng and apparellyng your

Wath. x.

chyl-

childrey, let thē not be paumpered vp to delicatly wyth meates and wynes, nor yet arayed to sumptuously & proudly. Daniell was as well lyking and as pure of complexion with a meale of potage euery daye & a draft of water, as were they that were fed euery daye of the kinges table. Excesse of meates & drynkes in pougth and gorgiouse apparell, is the doze vnto glotonye, dronkennes & lecherye, & the waye to pryde and all maner of vyce, neuer to be pluckte frō thē in age. For the which enormytyes & vyces theyr parētes & vpbringers shall geue a straight rekening vn to god let not thy youth rune out of thy dores nether by day nor nyght without thy licence, & take a rekening of their behaueoure in thyne absence Suffre them not to come into any lyght wanton companye.

Correccio

Se that ye correcte thē dewly and discretely for theyr faultes, so that they stō de in grete feare and awe of you and yf wordes will not reclame thē, then take the rodde or weapō of correccion discretely vsed. For the rode of correction ministreth wysedom but the childe suffred to do what he listeth is the confusiō of his mother. And who so spareth ỳ rod hateth the childe but he that loueth him nourtoreth him in tyme the childes hert is full of folishnes but the rod of correc-

Prouer. xxix.ª. xiii xxii.ª.xxiii

cion dryueth it forthe better it is þ chyldre wepe the old men. He that they pyne not, stele not, nor vse no vnlawfull games, be not to roughe nor to hastye with the, but so order your selues to the that they maye bothe loue & feare you.

The xvii. Chapter.

Chyldre whose vnto they be apte, let the lerne that scyence or handy crafte

CYnsidre wel where vnto thy chylde is naturally enclyned. And vnto that occupacio let him be put many men nowe a dayes albeit they se theyr chyldre apte vnto letters & good lerning hauing substance ynough to fynde them there at, yet wyl they not suffer them to contynewe there at, because the selues cannot fauoure it or els they se no aduauntage worldly folowe but grete trouble & persecucyon, whych worldly men in thus doyng declare the selues vngodly, destroyers bothe of the selues, theyr chyldren, and of all comon welthes and congregacyons.

Why me now set not theyr chyldren to scole

For what publique welth, towne cyte or parithe cā be well gouerned, wythout the prince ruler prestе or bysshop be lerned in goddes law prophetes and in hys gospell. What is the cause of all thys dyssensyō, cruell persecucyō, tyrannye, euell lawes makyng, vniust actes, false religion, wycked ordynāces, & vngodly

godly decrees and instructions: but only the blynd ignorauunce of vnlerned rulers: which measure al thing after their owne fonde fleshly affectes and reason beseytes al scriptures: & wold haue their owne carnall willes to stonde in the stede, yea rather to be aboue gods his lawes. In tymes past, whē me sawe so many spirituall promocions vnto ryche bisshoprykes, benefices, deanrykes, abbadyes, Priorytes, chauncelerships. &c. thē they dyd set fast theyr childrē to scole, to make thē poppysh preystes ydelly to lyue by other mēs swetes But now they se how labourouse & perrellouse an office it is to preche and to teache goddes worde purely frely and faithfully, and how vnthākful on office it is to rule comonaltyes after iustice & equite, & what an heuye intollerable labour it is to mynister iustice and iugement after goddes worde loking for no aduantage, but to be a comō seruaūt for the comō wealth sustayning suche intollerable burdēs labours & perels as the office dewly mynistred asketh, noma is glad to haue his childe lerned vnto suche vnprofitable & labourouse endes. It was ones an holy sacrifice to god for a mā to dedicate his daughter or sōne vnto Fräces, Clare, benet, Thomas, Iustē, Mary &c ydly to lye in all filthynes, whan ryches dignity

es and worldely vayne worshippe & pri-
uate profite folowed, or rather whē thy
gredely aspired and folowed it. But no
we when the comon labour, godlynes,
and the publique profite of all comon
wealthes and congregacions depende
vpon it no man regardeth nether good
lerning nor vertue, so farre of are they
now to set their childrē to godly scoles.
When yougth was nothyng apte to
good letters & whē there was no good
lerning nor no good techers, then well
was he that might set his childe to scole.
But nowe whē youth was neuer so
apte to good lerning as it is this daye,
lerning and good letters neuer so plen-
teously flourishinge, restored & redacte in
to suche a compendiouse clere brightnesse
neuer so good dylygent and lerned ma-
sters, neuer so plentie of so good, and
playne bokes prynted, neuer so good
chepe, the holy goost as it were in to mē
nes mouthes mercyfully offeringe hys
giftes, and yet wyll ther no man open
his mouth his eyes to se so clere lyght,
nor his eares to heare so pure, manifest
and holsom doctrine euen the worde of
their owne saluacyon. For oure vnthan
kefulnesse therfore all those inestymable he
uenly benefytes shall be taken frō vs &
geuen to some other nacyon, as to the
Turkes and Jewes which shall thank
fullyer

fullyer then we receyue them. And we shall haue the poppish prestes wyth all pappistry haltered and captyued vnder hardnecked Pharao in myre and claye neuer to be delyuered out of that tyranni seruytute of his intolerable bondage

But now therfore ye Chrysten paretes seinge that youre yougth is now by the fauoure of God endewed with so good wyttes and enclyned vnto good letters let not the graces and gyftes of God be offred you in vayne, but exercyse thē in good autors bothe Greke and Latyne and noble historyes, in Logike, Rethorike, and in the tongues, let them reade the holy Byble, and commende it to memorie, and so shall they in tyme to come be profytable vnto ỹ comō welth whervnto they be borne.

And suche as are apte to handy occupations let them be sette to them which be most profytable and necessary for a comon wealthe, as for paynting weuinge wyth suche lyke they are more curiously thē necessary. And consyder that all iuste and true occupations iustly exercysed and vsed, Goddes blessinge maketh thē to prospere, and the true doers and labourers to theyr callynge hys blessinge make them rych. Euery man to put his childe to that master wherin he is most excellent and connynge in, that

craft, it is no nede to monyshe nor to exhorte you ure children to be true, of fewe wordes faythfull in dedes and promises dyligēt and seruiable to euery man, obedyēt to theyr maisters, clenly, quyck, handsome and willyng to do their commaundements.

Trauayllynge a monge straungers

Now when thou hast perfitely lerned thy crafte, it shalbe profitable for the to trauell into straunge countreyes, to se the worshyppe and handlynge therof amonge other naeyons, wherby eyther thy selfe mayst lerne both a perfytter practise and also more experience, or els they of ꝑ maye lerne the same into thin owne profyte. And in so trauayling holde thy selfe modest still and sobre, medlynge not beyonde thyne owne faculatye. Be gentle, frendlye, faythfull and courteous to them conformynge thy selfe vnto theyr honest fashions and godly maners. Be ware of cuyl company, dronkenes, beware of lyght and wanton women, lerne no vyce nor euell maners of thē, but onelye vertue and such occupacyons as are profytable, brynge home conning and vrtue and no synne nor euell maners of whyche thou shalt se to muche, and to lytle of that goodis. Cutte clothes, and padged, and all to hakked hosen dyssygure and deformy honeste personnes, and declare lyghte

men

men and wantones in the herte.

¶ ut before all these experience lerne ge, le that thou prouidest thy childre ho nest mates (yf they desyre it) and let the rather lyue together at home, and not one to departe any longe tyme from the other, for trauayling into straunge con treys, bring some ponge euell disposed persons into great inconueniẽces and naughty lyuing, as it was wont to be sayde of the Rome runners neuer to be good after.

The .xxiii. Chapter

Yonge wemens apparel.

LEt not your ponge daughters be to proudly & costly apparcled but modestly & honestly, for this gor gyouse apparell is not els but a minstrelsy ppppnge vp a daũce vnto al lecherye. Remembre that Peter sayeth. That the apparal of wemẽ may not be outwarde in broydred outlayed heare which is an worthy fashion nor in han ginge on of golde or puttinge on of co stly gorgious clarynge clothes .&c. The outward light apparell declareth a cor rupt, prowd & sinful inwarde herte. Let shamefastnes, chastite, modesty, mekc nes, few wordes, sadnes and sobriete in the ponge womans apparel to set forth her bewtye. For after this maner in the old tyme sayeth Peter were holy ponge wemẽ decked of their matrones, & were

i. Petr .iii

obedient to their husbãdes. As was Sara vnto Abrahã, calling him lorde, whose daughtere ye are as longe as ye do wel. Let the examples of Rebecca & Rachel be at youre eyes, whych godly and kayer wemen desyring and seruinge the loue of theyr husbandes were glad to please thẽ. Lerne also of Paul howe to

6 Timo. ii

tyte your selues. Beware ye weside not your poucrtye & prowde herte wyth to precious and sumptuous apparell, yf ye wyll go forth in your prowde araye, so neglecte you the doctryne of god and procure your selues dampnacion.

But yf ye kaye ye decke your selfes to be the more clenly, & so to please youre husbãdes, I tell you agayne, that ther is a meane & measure in euery thinge, & accordyng to euery state & degre ther is a comely apparell, whych comelynes & measure no honest husband nor honest wyfe wylbe glad to trasgresse and exceade. Such excesse and pryde maye procure the dyshonestye, and harme to thy husbande.

Whether gentle wemen may apparell them selues.

As for gentle wemen & suche as are of noble byrthe, whether they may exceade in light and waton apparell, or in apparell to costly: I will tyrst aske thẽ whether they be christen & kaythfull wemen or vnkaythfull. Yf they be vnbeleuers, then let thẽ walke as they list, & the more

ye gorgyous tenderlynges they be, the better shall they please theyr heade the deuell. And lykewise they haue wāto yow de lyuyres, they must nedes haue lyke garmentes to declare what they be wythin in hert & mynd, with these wemē I will not wrestle. But yf they be Christē faythfull wemē, they may knowe that the holy Apostles Peter & Paul haue wryten theyr exhortacions for sober apparell, vnto them whych haue such ryche pewels, stones, gold and syluer, and not to poore woman that haue thē not Seyng then that the worde of God is principally spoken to you that be gentle women of noble parentele (which haue these ryches and Jewels, to laye thē a waye with all youre pompe and pryde) and wilbe taken for Christē folkes then folowe you the exhortacions of the mynysters of Jesu Christ.

Moreouer ye shulde remembre what is the very nobilite, and what maketh gentle men and wemē, that it is not apparell, but mekenes, gentle behauoure, discrete conuersacyon, prudence, wisdome, lernynge and vertue. And they that in Christ Jesu are baptised, are baptised into one body of christ, where we are all one & no differēce betwyxte noble nor bloode, poore nor ryche. Galat. iii. And therfore in this respect there is no

boaſt to be made of bloude but remember the noble quene Heſter, which ſayde. Thou knoweſt my ſtate o Lord and that hath the ſigne of preeminence and worſhip which I beare vpon my head what tyme I muſt go forth to be ſene: that I abhore it as an vncleane clothe, and that I weare it not whā I am quyet alone, by my ſelfe. God therfore hath geuen you ryches to diſtribute thē to the poore, and not to maynteyne poure pryde therwith. So were iewels beſtowed euen amonge the Heythen, for at Rome was a lawe called Lex oppia, wherby all pompe: exceſſe of rayment was forboden all honeſt wemen, & they were commaūded that none how mighty or ryche ſo euer they were ſhulde not weare aboue an vnce of golde vpō their bodyes.

Cypriane ſayeth that wemen albeit they be riche, yet therfore ought they not to vſe the more pompe: pride, but to knowe thoſe onely to be ryche which are erneſt in goodly workes and helpinge the poore. A ſhamefull and blaſphemous thinge it is to weare ſyluer, golde, veluettes and ſylkes: to ſuffer the poore to wāt clothes and foode. Yea ſhe that proudely decketh her ſelfe, deſtroyeth her owne ſoule: geueth other folkes occaſion of deſtruccion. For ſhe ſeeth

ceth vp euell affeccions & luſtes in them that beholde her yea ſuche one is poyſō and ſwearde to thē that ſee her. Nether may ſuche gorgyouſe ſtaringe prowde wemē be iudged godly nor honeſt. And therfore ſayd Paul: That euery womā comynge into the church to praye or to heare the worde preched, muſt be honeſtly couered, & eſpecyallye her head, for yf ſhe come in bare headed or ſhewing any parte of her heare (as ſome ſaye it out, and many haue borowed heare) ſhe diſhoneſt her head whych is her huſbande: let them therfore be decked and couered wyth comely veales, for the angels whych are the mynyſters and meſſāgers of god. And what madnes were it to come in to the church vnder a pretence of humblenes to pray to God for grace, where by ſuch prowde faſhiōs thou prouokeſt his heauy wrath vpō ỹ. It were better for ſuch people to be thruſt into a ſacke, with a mylſtone hanged aboute theyr neckes (as Chriſt ſayeth) drowned then thus to offende any one of the leaſte in the congregacion. 1. Cor. xi. Mala. ii.

What ſhame God threateneth vnto ſuch prowde perſones, ye may reade. Eſaye. iii. ſainge. That for theyr chaynes of golde they ſhall haue halters of hempe and fetters and colers of yrone, for theyr

theyr muſke and pfomaũders, they ſhall haue ſtynke, foz theyr bzoydzed heare, euery man ſhal ſee them balde, and foz theyr ſtomachers of golde they ſhal we are laeke, whych all wyth a mylerable deſtruccyon of Iſrael and Iuda by the Aſſyrians and Babilonytes came iuſtely to paſſe in the dayes of theſe Kynges Joachas, Joachym, and zedechyas.

xxii. chap. iiii. Ki. reg 2 ſo forth.

Wherfoze let euery honeſte woman, at cozdynge to herſtate and abylyte, be comely, clenely, and honeſtly apparelled, a voydinge all ſluttyſhnes and vnclennes, and ſo teche theyr chyldzen, and reſtayne from all exceſſe and ſuperfluyte, that God may be pzayſed and noman offended at youre apparell, rather gatnyſhed wyth vertue and outwarde honeſtye, then wyth pryde whych pzocureth you enuye, and it wyll in concluſion haue a ſhamefull fall.

The. xxiiii. Chapter

How daughters and maydens muſt be kepte.

NOw to returne to yonge daughters how they ſhuld be inſtructe in pzayer and knowlege of theyr Chriſten relygion accozdinge as it is letforth in dyaloges and inſtitucyons of the chryſtianes, pet ſhall they not be to buſy in teachynge and reaſonynge openly, but there to vſe ſylence and

Sylence.

ce and to lerne at home, openly to heare and at home let them reasone and teche eche other. Eyther wold I haue them euer shutte vp, as it were in a Cage, neuer to speke nor to come forth, but sometymes to see the good fashyons and honest behauiours of other, for to kepe them euer in mewe is ynough eyther to make them starke foles, or els to make them naughtes, when they shall ones come a brode into companye. As for thys thynge, euery discrete parent shall knowe by the foresayde rules howe to order them, to avoyde all wantones and nyceues in wordes, iestures, and deades, to eschew all vnhonest games and pastymes, to auoyde all vnhonest loues and occasyons of the same, as vnhonest daunsynge, wanton communication, company wyth ryballdes and fylthy spekers. Teche them to auerte theyr syght and sences from all such inconueniences, let them auoyde ydlenes, be occupyed eyther doynge some profytable thyng for youre famylye, or els redynge some godly boke, let them not reade bokes of fables, of fond and light loue, but call vpon God to haue pure herles and chalte, that they might cleue onely to theyr spouse Christ, vnto hym maryed by fayth, whych is the moost pureste wedlok of vs all, pure vir

gynes,

gynes, be suge bothe maryed and vnmaryed. Euell wordes saith Paul, corrupte good maners, vnclennes and couetousnes let them not ones be named amonge you, nor no folysh rybaldry talkynge, nor lyghte iestynge, whych are not comely, but be occupyed in prayers and thankes geuynge. Bokes of Robyn hode, Beues of Hampton, Troylus, and such lyke fables do but kyndle in lyers lyke lyes and wanton loue, whych ought not in yougth wyth theyr fyrst spettle to be dronken in, lest they euer remayne in them. Yf ye delyght to synge songes, ye haue the psalmes and many godly songes and bokes in Englysh ryght frutefull and swete. Take the new testament in your handes, and studye it dylygently, & lerne youre profession in Baptyme to mortyfye your flesh, and to be renewed in the spirite, lerne the vse of the Lordes supper to remember hys death, and to geue hym perpetuall thankes for thy redemption. Mothers must also teache theyr daughters to worke, to loue theyr husbandes and chyldren. And let them laye theyr handes to spynne, sewe, weaue. etc, For the noblest wemen, bothe amonge the Heathen Romans and Grekes and Hebrewes had greate commendacyons for theyr huswykely worckynge

Lerne the to worke.

wyth

wyth theyr handes, as ye maye reade of Salomon, sayinge: He that fyndeth an honeste saythfull woman, she is moze wozth then pzecyous perles. The herte of her husbande maye sauely trust to her. All the dayes of her lyfe wyll she se ke hys pzofyte. She occuppeth woll & flaxe, & laboureth gladly wyth her han des. She is lyke a marchantes shyppe &c. It is expedient that a man handfast not his daughter before he hathe good experience of her huse wyfrye and go uernynge of an house. Foz it becõmeth hee better to haue a payer of roughe & harde handes, then to be sayer & softe, glisteringe with ringes oz couered con tynually wyth smoth gloues. And let the parẽtes beware that they bzing thẽ not vp to tenderly, wanton y, and dili cately, oz to nycelye. And at due tyme let them be pzouyded foz, so that they maye gouerne theyr own howses wyth theyr owne husbandes.

The. xxv. Chapter.

Of dyuorce.

HEre shulde I also saye some what concernyng dyuorce, be cause it lyeth vnder the tytle of wedlok (and is permytted foz the welth and health of men) yf other Christẽ lerned persones had not wzittẽ sufficiently therof a foze. Agayne, the matter

matter of dyuorce belongeth rather to the office of iudges, then to such priuate persones as I here wryte vnto. Yet for the openyng of the cause I will make thys shorte declaration.

Dyuorce. Eras. in hys Annotacions vpon the fyrst Corint. vii.

Fyrst, that is called a Iuste dyuorce, when as nether partie maye take the other agayne, so is it in the byberte of the fautlesse partye to marry a nother. And therfore dyd Christ tell the Iewes that theyr dyuorce, whych was for euery lyght cause they lysted (theyr owen hardnes so requyringe) was no true or iuste dyuorce, but a permyssion for theyr owne hardneckednes, vnto the whych sayned dyuorce Paul hauynge respecte laye de constantly to them that so lyghtely when they lystede wolde haue a bill of dyuorcement. To the maryed, not I, but the Lorde commaundeth, that the wyfe be not dyuorced from her man, but yf she be, for any lyght cause by anye such peweth permyssyon for theyr hardneckednes sake (for such fathpons become not you whych are Christened) yet let her abyde vnmaryed, or els be reconcyled to her husbande. And lyke wyse of the man.

Dyuorcement is a medicyne.

Dyuorce is permytted of God for the welth and medicyne of man, and for amendment in wedlok. But lyke as all maner of medicynes (and specially some as

ne as they ꝓ go nyghest death, as to cut of hole membres. &c.) are very terryble. No is dyuorce in dede a medycyne, but a parelous and perylous. Now ther be founde surgeons that haue good fortune and grace of god in cuttynge of whole membres, yet let euery one of vs beware, that he nede no such medecine. Euen so must all maryed folkes most dylygentlye eschue all occasyons of dyuorce, & know that they must prone a playnfull medycyne yf they wyll haue dyuorce to be their comforte.

Secondly No man ought to thynke, that it is lawfull for hym to put a waye hys wife for euery cause he lysteth. For whā the Pharises asked oure Lorde yf a man myght put a waye his wyfe for euery cause he lysteth. He answered No, and sayde: Who so putteth awaye his wyfe excepte for the cause of fornication and marieth a nother, breaketh wedlocke. &c. Likewise sayeth he also. Math. v. And so sayeth Paul vnto the maried cōmaunde not I but the lorde that the wyfe separate not her selfe from ꝑ mā. But yf she separate her selfe that she take none other, or els be reconcyled to her husbād. Likewyse must the husband do toward the wyfe. Therfore is it a vayne opinion to thinke (as some do) that they must straight waye

be diuorced whan the husband can not agree wyth hys wyfe, for anye matter pertaynyge to the house, and so forthe for al maner of occasiõs they list. They shulde rather loke to be at one agayne. And yf the one be runne from the other to come agayne together shortely

Noman maye dyuorce hym selfe.

Thirdly though they be perswaded to haue lawfull occasiõs of diuorcement, yet may ther not be iudges in their owne cause, nor take ought here in hande by theyr owne auctorite, but let theyr matter come before their ordinate Judge. For no lawe permytteth the here to do after thyne own pleasur, what thou thinkest best.

Iudges may make diuorce

Fourthly, the iudges also may not separate maried folkes immedyatly & in all the haste, but attempte all maner of reconcyliacyon and differre the dyuorce whyle there is hope of amendemẽt and vnyte. Agayne, wepe the matter wyth discreycyon and graueyte of iudgement, & põdre this well that where as are right occasions of diuorce, they ought to lay no snare vnto the innocẽt nether to permytte the vicyous persone to haue hys wilfull purpose

Fyftly What the right occasion of dyuorce is hath Christ mẽcioned in the gospel, and named whordom or aduoutrie. With the whych no doute he hath not

not excepted lyke and greater occasiõs but vnderstood and comprehended thẽ therin. For the holy Apostle also dyd leaue inkydelyte as an occasion of diuorce i. Cor. vii. Manifest it is also, that wedloke was partely instituted for the eschewynge of aduoutrye. Wherfore when the gyltye partye is dyuorced, the vngilty is at lybertye to marye agayne, yf he or she can not lyue soole, accordinge to Paul. Yf thou canest not be chaste marye for better it is to marye, then to burne in concupiscence.

Moreouer ỳ faithfull and vertuous Emperours, as holy Constantine, Theodosius (Valentynus Anastasius & Iustinian decreed other thinges also to be laufull occasiõs of diuorce, as murther poysonynge and such lyke as it is euyd' in Cod. Lib. v. Tit. xvii. de repudiis 11. Euerye reasonable man thẽ considre that God dyd ordeyne wedlok for ỳ honestie and welth of mã, and not for his shame & destrucciõ. They therfore that in no case wyll helpe the oppressed persone, nor in anye wyse permytte diuorce to be made, do euen as the phariseis which by reason of the cõmaundement of the Sabboth after the letter, suffred men to be destroyed and to perysshe.

The vngyltye maye marye after the dyuorce.

Syrtely The pappystes haue forbydden the innocent and vngyltye parte to

marye after the diuorce made. Whyche yet was nothinge els but euen violently to call a snare aboute poore peoples neckes, and to drawe them vnto vyces lyuinge. For the diuorced coulde not refrayne and mary they were not permytted, therfore with violence were thy forced vnto whordome But Paul sayeth other wyse. Better is it to mary then to burne, & God ordeyned wedlok for the auoydinge of whordome.

As touchinge the person that committed the offence, to the diuorce, he was punished with death what nede we then to reason for the mariage of the vngodlye? Therfore where as some obiecte Pauls wordes sayeng. The woman is bound to ye lawe so long as her husbande liueth but whan her husband dyeth, she is fre to mary vnto whom she will, onely that it be done in ye Lorde. If him hath not ouer purpose, for wher as the adoutrer doth yet lyue, it is agaynste Gods commaundement, which hath condemned him to death allready, therfore in such a case the faythful christen dyeth him but dead, though thorowe the negligence and sufferaunce of the world he be yet alyue. It is no reason that such sufferaunce shulde debarre the vngodlye from his freedome and right, seing the iudges do not iustice,

Thus much thought I wyth fewe wordes to speke concernynge dyuorce. And here wythall do I hartely exhorte all faythfull maryed folkes that they Christenly and louyngly agree amonge them selues and so lyue that they nede no dyuorcement. Therfore must they hertely call vpon God, that he wyll haue mercy vpon them, and graunt grace vnto them (and vnto all such as are maryed) that they may lyue well and vertuously together

AMEN

(.:.)

¶ A table whereby thou shalte fynde, in what leafe euery chapter begynneth, what is contayned in the same chapter, and also all other pryncypall thynges contayned in thys boke.

The fyrst Chapter

Who instituted wedlok, where and whan, for what ende, &c. Fol. ii.
The creation of the woman or wife. iii
Adam and Eue were maryed .iii.
The occasions of loue and conset into maryage .iiii.
The knot & couenaūt in mariage .iiii.

The. ii. Chapter.

Wedlok what it is. .v.

The. iii. Chapter.

Contaynynge the declaration of wedlok. .vi.
Noman maye separate that God coupleth. vii.

The. iiii. Chapter

The iuste couplynge together of man and wyfe. viii.
Religion & fayth must be considred. viii

The. v. Chapter.

Chyldrē must haue the consent of theyr parētes or els the mariage is not ryght xi.
Chyldren must honour theyr parentes. xii.

Chyldren

Chyldren maye not bowe nor promyse wythout theyr parētes cōsent xiii.
Men stealers and womē stealers xiii.
Themistocles delyred a wyse wyfe rather then a ryche. xv.

The. bi. Chapter.

The parentes maye not compell theyr chyldren to marye agaynst theyr wyll nor before theyr iust tyme. xv.

The. vii. Chapter.

Contayneth degrees forboden to marye. xvi.

The. viii. Chapter.

Whether these degrees were onely forboden the Jewes and not vs and all other. xviii.
These degrees haue euer bene forbodē. xviii.
Punishment for them that marye wyth in the forboden degrees. xix.
The abrogation of moses law. xx.

The. ix. Chapter.

Of the iust consent of both the parties into wedlok, and how mariag ought to be fre and not compelled. xxi.
The consent what it is xxii
The wyll of mariage cometh of God. xxiii.
The inordinate affection of yonge folkes. xxiiii.
The inordinate affection of parentes. xxiiii.

The

The table.

The.x. Chapter.

Wherfore wedlok ſhuld be contracted. xxv.

To bryngforth chyldren and to auoyde whoredom. xxv.

The worke of wedlok is no ſyn. xxvi.

Deflowryng of virgines. xxvi.

Meaſure and chamefaſtnes. xxviii.

To auoyde ſolenelle of lyuing, to helpe and conforte one another. xxviii.

The.xi. Chapter.

The ende, frute and commendation of wedlok. Howe bleſſed and honorable it is. xxix.

The operations ende of wedlok. xxix.

Wedlok is holy and honorable xxix.

The.xii. Chapter.

How ſhamfull and abhominable whoredome is. xxxi.

Whoredome defyleth the membres of chriſt which are thyn own body xxxi.

Whoredom robbeth god of hys owne. xxxii.

Whoredom defyleth the temple of god xxxii

Whoredom ſhutteth men out of heuen xxxii.

whoremongers haue no reſt. xxxiii.

The.xiii. Chapter.

How it is agaynſt ſaint Paules doctrine to mayntayne the ſtewes, & what vyleneſs commeth thorow haunteyng of

ge of the same. xxxiiii.
The stewes maketh manye beggers xxxv.
Whoredome, wanton counsayll .xxxvi
The.xiiii. Chapter.
Conteyneth how shamefull a thyng adultrye is, and howe it hath of olde tyme bene punyshed. xxxvi.
How God plaged aduoutry before the lawe wrytten. xxxvi
The punyshmente of aduoutrye in the lawe of God. xxxviii.
How aduoutry was punyshed among the Heythen. xxxviii.
How the lepreanes, locrenses and Germās punyshed it. xxxviii
How the Romans punyshed aduoutry xxxviii.
The lawes emperiall punishe it. xxxix
Why aduoutry was so sore punyshed xxxix.
Aduoutry compared wyth theste. xl.
The defence that aduoutrers vse .xli
Aduoutry punyshed wyth death xlii
The aduoutry of Dauid was not punyshed wyth death. xlii.
The aduoutresse brought before Christ why she was not stoned to deth .xliii
Repentaunce. xliii. and. xliiii.
The.xv. Chapter.
How one shulde chose hym an apte honest and vertuous mate. xliiii.

There

Ther lyeth great waight in the chosing of thy mate what the chosing is. xliiii
Thre maner of ryches in mā or of man xlv.
The ryches of the mynde xlvi.
Language and the feare of god. xlvi
Reputation, rayment, cōpany, the bryn gyng vp of chyldren. xlvi.
Froward wycked qualytes of the myn de. xlvii.
The despysynge of Gods word. xlvii.
Unshamfastnes, Lyeng, Pryd, the xlvii
The ryches of the body, Bewtye. xlviii
Temporall ryches, Nobilite. xlviii
Wynnynge and occupyenge. xlix.
The effecte of the election. l.
Prayer. l.
A noble ensample of the electiō and ea-rand in the cause of matrymony. li.
A fourme of the earand in mariage. lii
Truthe in contractyng of mariage. lii
The. xvi. Chapter.
Of the weddyng. liiii.
They must go to the church before they go to bed. liiii.
The commodites that come of that or dinance. liiii.
The abuse at weddynges. lvi.
Synne and excesse commytted at wed-dynges. lvii.
Conuenient and honest myrth. lvii
The. xvii. Chapter.

Of

Of the fyrſt cohabitation. lvlii
Daunger in the fyrſt cohabitatiō. lvlii
How they muſt behaue them ſelues at the fyrſte. lix.
The dewtye of the maryed one to the other. lxi.
The dewtye and obedience of wyues. lxi.
The huſbande is the head of the wyfe. lxi.
How he is the heade lx ii
How the wyues muſt obey and behaue them ſelues. lxii.
The dewty ℞ loue of huſbandes lxiii.
How men ſhold loue theyr wyues. lxiii
How holy a thyng loue matrimonyall is. lxiii.
A man muſt loue hys wyfe as hys own body. lxiiii.

The.xviii. Chapter

How the loue, kaythfulnes, and dewty of the maryed perſons muſt be kept. lxv.
One may not caſt another in the tethe. lxv.
Obſequiouſnes and felaſhyp. lxvi.
Humanyte and gentlenes, kepe no ſecrete grudge. lxvi.
Chyldren are the pledges of loue. lxviii
To be krutefull, was ones the bleſſyng of God. lxviii
Chyldren are wemens Jewels. lxviii.

Stepechyldren and stepemothers. lxx.
Trouth and fayth muste be kepte and
cleanlynes. lxxi.
Good conuersation. lxxi.
Auoyding gelousy. lxxii.
Boastyng or ylayng of wyues or hus-
bondes lxxii.
How ye shuld behaue you toward your
seruauntes. lxxii.

The.xix. Chapter.

Of conuenient care and nete kepynge
of the house lxxi.
Ordinate care for our lyuyng lxxi.
Phidias dyd set the good huswyfe vn-
der a shell. lxxiii.
Comon sentences for the keping of thy
house. lxxiii.

The.xx. Chapter.

How the maryed muste be mercyful and
patient in aduersite, and how to be-
haue thē to theyr seruauntes. lxxiiii.
Affliccio techeth vs to know god. Tri-
bulation is fyre and salte. lxxv.
How seruaūtes muste be entreated. lxxv

The.xxi. Chapter

How chyldren shulde be well broughte
vp. lxxvi.
Caius and Tiberius, why they were
so eloquent. lxxvi.
Correction dewe and discret. lxxxi.

The.xxii. Chapter.

Chyldrē muste be set to that science and

craft

craftes where vnto they be moste apte, lxxxi.
Why men nowe set not theyr chyldren to scole as thyck, as they were wonte. lxxxi.
Trauellyng among strangers. lxxxiii.

The.xxiii. Chapter

Of yonge wemens apparell. lxxxiiii.
Whether gentle women may go so ryche they apperelled. lxxxiiii.

The.xxiiii. Chapter

How doughters and maydens must be kepte. lxxxvi.

The.xxv. Chapter.

Of dyuorce lxxxviii.
No man may diuorce hym selfe. lxxxix.
Iudges may make diuorce. lxxxix.
Cawses of dyuorcement. lxxxix
The vngylty party maye marye after the diuorce, xc.

Anno incarnationis Christi.
M.D.XLIII.

1543